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THE TRIBUNE'S EDITORIAL.

THE CHICAGO TRIBUNE, unquestionably the greatest daily newspaper the world has ever seen, editorially can generally be found on the right side of every question that effects the welfare of the citizens of this country or a portion of them. We as a people are especially grateful to them for their spontaneous appeals to the thinking people in our behalf, at this time when one after another humiliating and degrading bill is presented at our seat of government for passage. The influence wielded by this newspaper is nothing short of marvelous and their friendly attitude has smoothed out many wrinkles and brushed aside many thorns in our path of progress. Under the captain "A Useless Law," they have this to say regarding the intermarriage bill now pending: "There is a bigger thing than law which prohibits the intermarriage of blacks and whites. It is unconquerable sentiment. Then why give it the disagreeable expression of legal enactment? Why make it a matter of record that the law recognizes a distinction between citizens of the United States? Why make the hollowness of our democracy a matter of record when it is not needed. We know that when certain inhibitions are encountered the oratorical principles of this land of freedom sail away unheeded, and in the case of intermarriage between blacks and whites we would not have it otherwise, but why by enactment of Congress impose the thought upon the inferior race that it is inferior? Surely it is not to prevent the marriages which come within the contemplation of this proposed act. There is a mightier force than an act of Congress which bars them. The sentiment exists and will exist and cannot be altered in any conditions conceivable to the present generation of Americans. They would not have it altered and it will not be altered. But why proceed to the folly of setting up race distinctions between citizens by law and making inferiority a matter of statute? It is like putting the heel of the law upon the face of a part of the nation. If law were the only thing that could stand between the marriage of whites and blacks then we'd say pass the law, but when such a statute merely says to a part of the nation that it is hopelessly inferior then we say that such a statement is unwise and vicious." The point is well taken but the editor did not go far enough. Miscegenation laws, when you come right down to the point, are not passed to protect the white men or the colored women, but wholly and solely to keep the superior white women from making a misstep. Have these become so irresponsible that they must be cared for like babies? Have they no mind or will power of their own? Has the colored man charms that the white man does not possess? Are they afraid of their own weaknesses? It would seem that such bills only tend to depreciate the intelligence and honor of the American white woman. It must not be overlooked that it takes two to make a bargain. The black man could not possibly force himself upon any woman, white or black, there must be a mutual understanding. The white man to the contrary considers every colored woman his legitimate prey. With such a law there is no redress for the unfortunate colored woman. "There is a mightier force than an act of Congress' barring the marriage of the two races, and that force is just as strong in the colored man's breast as it is in the white man's breast. We do not seek or especially approve of intermarriage, but we do oppose any law prohibiting those who do approve of it from marrying whomever they choose. It is unfair, unjust and un-American.

THE ANTI-INTERMARRIAGE LAW.

Last week we were jubilant because the House of Representatives defeated the Negro exclusion amendment to the Immigration bill. This week we are grieved over the passage by the same body of a bill prohibiting intermarriage between the races in the District of Columbia.

It is interesting to note that Representative Burnett of Alabama, who spoke in defense of the Negro race on the Exclusion amendment, voted for the Anti-intermarriage bill. Dies and Slayden of Texas and other Southern Congressmen who voted against exclusion also supported the Anti-intermarriage measure. This makes it appear that the Southern Representatives who helped defeat the Exclusion amendment did not do so through any regard for the Negro, but solely for the political reason that the amendment would imperil the passage of the original bill.

We are not here considering the advisability, either pro or con, of intermarriage; we are simply questioning the justice of spreading such a law upon the national statute-books.

When we examine the whole question we cannot but see that this act is simply another effort on the part of those who are now in power to degrade and humiliate the American Negro in the eyes of the nation and the whole world. Not only to place upon him the brand of inferiority, but to have that brand recognized and sanctioned and enforced by the law of the land. It is their wish to convince the Negro himself, to make him feel and acknowledge that he is hopelessly inferior, if such a thing be possible.

The statesmanship of the men who are now dominant in the Government will be looked upon by future generations as either a folly or a curse. If these men fail in what they are attempting to do their acts will be looked back upon as absurd and ridiculous; if they succeed they will place upon their own posterity a lingering, withering curse.

What is the problem which now confronts them? It is simply the problem of humanizing, liberating and elevating themselves to the point where they will be willing to open the doors of opportunity and to accord just treatment to ten million aspiring and rising people.

What is the problem which they are endeavoring to create? They are endeavoring to hand down to those who come after them the weight of these millions with every vestige of hope crushed out. They are endeavoring to place upon their own children the burden of millions of despondent and moribund people sinking into a slough of ignorance, poverty and sin in their very midst. If they accomplish this, they will not then have a problem that can be solved by justice tempered with brotherly love, but they will have upon them a leprous curse which even God will not be able to remove.

That there is absolutely no reason, necessity or excuse for this law which certain members of Congress are trying to pass all thoughtful people must realize. The author of the bill himself when asked on the floor of the House how many mixed marriages were there in the District replied: "I do not know how many there are, but they are very considerable, and there ought not be any." By this answer he showed that he had not considered the actual facts involved important enough to be investigated.

ARREST REVEALS NEGRO PASTOR AS WHITE MAN.

Rev. Farrar F. Martyn, of St. Louis, Held in New York City With Colored Girl—Judge Fisher Says Farrar's Father Was Pastor of Pilgrim Congregation (White Church).

(By Clayborne Shelby.)

St. Louis, Mo., Special.

The Rev. Farrar F. Martin, for the last year pastor of the First Colored Baptist church, and accepted by the worshipers as a member of our race, is proven to be a white man, according to information furnished the police of this city today, and as was also told to the Freeman reporter. The revelation came at the same time that news was received that Martyn had been arrested in Yonkers, N. Y., in company with a young colored woman with whom he ran away from St. Louis.

Judge Daniel O. Fisher, of the Circuit court, is authority for the statement that the reputed negro minister was white, and that his father, the Rev. W. Carlos Martyn, was once pastor of the Pilgrim congregational church, when it was the most fashionable and wealthy white church in the city. Judge Fisher knew Dr. Martyn and his sons Farrar and Paul.

There acn be no mistake in the identity of the Rev. F. Martyn. At the time the supposed negro preacher left the city, Mrs. Sequeia Davis, of 1004A Leffingwell avenue, reported the disappearance of her 19 year old daughter, Vera Davis, a summer high school girl who sang in the First Baptist choir. Prof. Richard H. Cole, principal of the summer high school, told of seeing the two parties together the day of their departure. Investigations by our colored city detective, Ira Cooper, established the fact that Martyn was white. Cooper learned that Martyn's brother Paul had called on Judge Fisher. The judge aided him in obtaining further information.

Brother Visits Deacons.

A day or so after Martyn's disappearance his brother Paul visited several of the deacons. He assured them that his brother would return to St. Louis to disprove the rumor that he had gone away with the little Davis girl. Several of the deacons cashed checks for Paul. They have been unable to negotiate these checks and have reported the fact to the police, who have been looking for Paul.

Martyn had prepared a circular advertising his proposed lecture tour. In it he nowhere himself describes himself as a colored, but says he is the most eloquent member of his race.

Happenings of this kind are humiliating to our people, but we have to deal with things of this kind as America deals with Europe, that is, handle it with care and the day will come.

The Freeman can be bought at the University News Co., 2319 Market street.

MARRIAGE PROPOSITION.

I am a Minister of the Gospel, and a fair brown; about forty years old; with property, money, business and ability. Would like to have the photo of some virtuous girl or young widow with best character, education and of some attainment that wants to marry. Must be a neat, good-looking, fair brown or mulatto. If interested, write to A. C. W., 3412 R Street, Richmond, Va.

Whether whites and blacks should intermarry is a matter of minor importance compared with the act of writing such a law as this into the statutes of the United States. **The thing of vital importance before us as a race is to fight against having the stigma of shame and unworthiness placed upon us and recognized in the law.** To fight against having ourselves degraded in the eyes of the world and eventually in our own eyes. To rise we must have, at least, respect for ourselves, and such a propaganda as is being made against us, if allowed to go on, will in the end rob us even of respect for ourselves. **And if we lose that, there is nothing else that this country can offer us that will be of any real value.**

And for this reason we must continue to agitate whenever agitation is necessary. We must not permit this contemptuous opinion of us to become settled and crystalized; if we do it will be next to impossible to break it up. When it becomes necessary, we must make ourselves heard and felt. We must rouse our defenders and serve notice upon our assailants.

Before the bar of public opinion there is a great difference between men who silently submit to a loss of their rights and those who are deprived of them over their protest.

The delicacy of this question before Congress often ties our tongues, and places it beyond protest. But no Negro, however strongly he may be opposed to intermarriage, can in self-respect admit that such an act should be written into the laws of the land.

Such a law would be a needless insult to every decent, self-respecting Negro in America. The only grain of satisfaction to be gotten out of this last action of those who wish to prove that the American Negro is by nature and in every other respect abysmally beneath the white is the fact that they appear to feel that it takes a law to keep the races apart.

JAPAN OBJECTS TO ALIEN BILL.

Montana Measure Stops White Woman From Working for Orientals.

HELENA, Mont., March 3.—A telegram from Senator Walsh urging caution by the Montana Legislature in considering a pending bill to prevent white women from working in restaurants conducted by Orientals was received here today by Gov. Stewart. The telegram read:

"At request of Secretary Bryan I am advising you that the Japanese Ambassador finds some objections to bill pending before Legislature forbidding employment of white women in restaurants conducted by Orientals. On suggestion from the same source, I beg to urge caution about the measure referred to, in view of the critical state of affairs internationally."

The above despatch raises a curious question. Are the zealous Montana statesmen, in their pending bill, meditating an insult to the Japanese Government or do they feel that the women of their state, unless restrained by law, will throw themselves into the arms of darker lovers and husbands. If the former is intended, we can see why Japan protests. If the latter is intended, we don't see why these women do not rise up and resent what must be a deeper insult.

RECORD OF A NEGRO COMMUNITY

Eighth Prize Letter in the Series "The Negro and Southern Farm Life"

I KNOW a family of octoroons in Mississippi whose grandfather was a low-grade white American and successful business man. He took a son he had by a ginger-cake Negro woman and raised him in his family and treated him as a son. He, too, became a successful business man, and was recognized as a white man. He married, away from his home state, a cultured white woman and reared a family of sons and daughters by her.

By force of his wealth, and rapidly changing conditions, he got his children into the white schools, and recognized socially, in a way. The children were all very fair but exhibited the Negro features and tastes in almost all other ways. The girls had all that money could lavish upon them, and were very attractive. Some of them had military marriages with the sons of proud old families of that proud old state; some of them married early and were divorced early; all of them except one married into aristocratic ante-bellum families and brought the heads of those old families to their graves in sorrow. The boys of this family did even worse socially, and none of them, boys or girls, were even producers, much less fortune-builders like their father and grandfather were.

In a bend of Leaf River in Forrest County, Mississippi, just north of Hattiesburg, is a Negro community embracing perhaps two townships where no white man has lived as long as I have known it, a period of fifteen years. No county ever had a better colony of citizens than these Negroes. I know them all well and no crime was ever committed among them, and on several occasions I have known them to turn out and catch and deliver a criminal of their own color to the officers of the law. One of them, explaining to me why they did this, said: "We do not allow any loafing or straggling Negroes among us, for you see we owns dis end of the county and we's goin' to keep it clean." There has been no mixing of the races among them since the colony was founded there soon after the war, and should one of their women listen to the depraved words of a debased white man, she would wear ever after as great a "scarlet letter" as any white woman would under like conditions. And these people have their own schools, churches and lodges in their neighborhood. They are polite and get along well with all the whites with whom they come in contact. I have lived in several places in Mississippi, Alabama, and Florida where the Negroes are mixed up with the whites, but in the Negro colony described above is the only place I know of where I would be willing for my wife to drive along a lonely county road alone. It is a point of honor with these Negroes to see that no crimes are committed in their community.

The two instances (which are facts and can be substantiated now by the best blood of Mississippi, resident citizens) recited above, call in thunder tones for race segregation.

HASTEN IT,
Burleson, Texas.

Editorial Comment: It is frequently asserted as an argument against land segregation between the races that if Negroes were to get into neighborhoods to themselves, they would become dangerous to all the surrounding country. The general testimony of people who have observed carefully, however, is that in such communities the better class of Negroes develop leadership of their own; that the members feel a pride in having a law-abiding neighborhood; and the law-abiding members of the race exercise restraint over the others just as "Hasten It" reports in this Mississippi case.

EMINENT GERMAN SCIENTIST VISITS NEW ORLEANS

Dr. Felix von Luschan, professor of ethnology and anthropology and one of the directors in charge of the museum of the University of Berlin, Germany, and Mrs. Luschan also a serious and devoted student of the origin, growth and development of the races of man, are in New Orleans making a close study of families of colored people in the city. The study is not only an interesting one, but a very important research to discover the result of amalgation of races.

Traits and characteristics of pure blooded people are already well understood, but those of the colored people of America are not and Prof. Luschan and his wife who are most eminent students along this line of science are studying families here in order to get accurate knowledge of the truths of the physical characteristics of colored people.

They have visited other cities already in this country, among them St. Louis, Mo., Memphis, Tennessee, Greenville, Miss., from which city they reached New Orleans Wednesday. The professor says, Colored people are often described as savage races, but it is comparatively rare to find any attempt to give a proper definition of "colored" and "savage." He says, "We now know that color of the skin and hair is only the effect of environment, and that we (Germans) are fair only because our ancestors lived for thousands of years in sunless and foggy countries." As to the question of the number of human races, Professor Luschan declares, it has now quite lost its **raison de'etre** and has become a subject rather of philosophical speculation than of scientific research. He says the great majority of our modern authorities now claim a monogenetic origin for mankind, and that it is of no more importance now to know how many human races there are.

He says the aim is now to find out how ancient and primitive races developed from others, and how races have changed or evolved through migration and inter-breeding.

There are millions of interbred people in the United States , called colored people, carrying the burden of the view-point of what was called anthropology in this country before the war between the States to the effect that the Negro was no real human being but a domestic animal.

The physical traits and characteristics of these colored people are matters of which there ought to be accurate scientific knowledge, and the work which Prof. Luschan is doing in his close study of families of colored people in the United States is well calculated to obtain this very much knowledge. The professor is doing the study in a thoroughly scientific manner, with a complete line of instruments necessary for making the calculations and Mrs. Luschan is with him taking notes in such a systematic way as to permit of no error in placing of the notations.

Amalgamation—1915.

"Mistering" Negro Manhood

IF THE CONTINENT understands them right, the colored people of this country aren't trying to break out of and break away from the exclusive social circles of their own race. They do not regard the privilege of going into the white man's parlor or dining room as any boon to grasp after. The progressive black man is engaged with the hope of creating a refined negro society, necessarily more congenial and satisfying to him than any white associations. Racial aspiration and personal self-esteem alike conspire to make him prefer companionship of his own people.

Were this only believed among the white race, the bigger fraction of the race problem would disappear instantaneously. Courtesy between the races could be spontaneous and free in a degree quite impossible today, when each least departure from the accepted code of race isolation is treated as the breakdown of everything that preserves the integrity of the white stock. Negro leaders would do their race a vast service if they were far more emphatic than ordinarily about their sentiments on this point—making plain that to them and for them black is better than white and fellowship among themselves a greater pride than any associations whatsoever with the race which names itself superior.

This would open the way to get for the negro many things he does want at the mere price of renouncing what he has no desire for—a highly excellent bargain. Summed up in a word, what the black people do want is that with them, just as with the white people, every man shall be rated in estimation of his neighbors on his own individual merits—character, efficiency, and mental caliber—with no discount taken off for the color of his skin. "Judge every man by what he is," is a rule that by rights applies to every body human. The negro wants it applied to him. He knows the average of his race is low, but when an individual climbs above the average, he ought to be credited for it with an honest measure of respect. Disparagement just for being black—that is the iron that scars the soul of the aspiring negro. And it is a cruel iron which no man applies to the negro without burning also the white Christ.

There is one big thing—yet very little—that the Christian people of the South might easily do, which would help wonderfully to set the hearts of their negro neighbors beating right toward them; they could begin calling negro men and women of refinement "mister" and "mistress." The denial of these titles to black gentlemen and ladies is the emptiest conventionality that Mrs. Grundy ever imposed on society anywhere. Rebellion against it would be for the white people a liberating rupture of tradition's reasonless despotism; for the colored people a certificate of respect that would furnish capital to every uplifting impulse among them.

It would help especially by doing an equity of honor to worthy negro womanhood. When the white race honors the well-bred negro lady with all a lady's meed of deference, the last possible reason disappears why a negro man should covet a white wife. Colored men will look down on colored women only when contempt from the whites makes the bad suggestion.

RACE AND RELIGION

THAT A MAN'S RELIGION depends on his mental "set"—his tendency to react, which he may or may not be free to follow—is asserted by Prof. S. H. Diggs, of the University of Virginia, in *The Journal of Philosophy, Psychology, and Scientific Methods* (New York, June). The elements that determine this mental set are a man's ancestry and his surroundings, and this means, Professor Diggs believes, that race is the dominant factor in religion. The "mental set" of a people also manifests itself in other ways, of course, such as in politics, society, and education; and the writer has much to say on these subjects. We have room here only for his conclusions regarding its peculiar effect on our religious beliefs and customs. Religion, he thinks, is peculiarly racial. What men do and say about business is largely determined by surroundings. What men believe of the future and past, of life and death, are matters of "temperament" or racial set. Of course, individuals may be found who diverge from the rule for one reason or another, but such are exceptions. He goes on:

"It is often stated that Christianity is a Semitic religion adopted by non-Semitic peoples. This is argued to show that we obtained our religion from Asia, and that, therefore, in spreading Christianity in the East we are only returning borrowed capital. It may be true that, historically speaking, Christianity is of Semitic, and, therefore, of Asiatic origin; but, psychologically speaking, Christianity is neither Semitic nor Asiatic. If we accept the records of the New Testament we can not help seeing that Christianity even in its infancy was not in accord with Jewish mental set. And if this was true at the beginning, how much more so after it has been accepted and transformed by Western minds? . . . One of the strongest proofs that Christianity is non-Semitic is the fact that in spite of environment no Semitic people have ever been induced to accept it. The Semitic mind seems to require a strictly monotheistic religion, and this they find in Judaism or Mohammedanism. On the contrary, the Occidental peoples insist on a concrete, practical religion, and this they find in Christianity. The more typical of the Oriental peoples, or at least the cultured among them, do not long for the concrete expression of religious belief that Western peoples do. Logical philosophical speculation appeals to their mental set—hence Buddhism and Brahmanism. It is noteworthy that after twenty centuries of effort, Christianity has scarcely made an impression in the East. The handful of native Oriental Christians is absolutely negligible in comparison with the vast number who still give expression to their religious thoughts through adherence to some of the several Eastern religions. On the other hand, neither Mohammedanism nor any other Eastern religion has ever made headway among Western peoples. Their total following is negligible. How are these facts to be explained? We sometimes say that Eastern religions are incomprehensible to us and our religion to the Orientals. This is true. For a religion to be genuine it must be the most subtle expression of the inward mentality; and the mentalities of Eastern and of Western peoples are widely different."

Tho all Occidental peoples unquestionably resemble one another, Professor Diggs goes on to say, yet they are divided into well-marked groups. Broadly speaking, the religions of Europe and America may be divided thus: (1) Religions having a tangible head, emphasizing faith; (2) individualistic and intellectual religions, emphasizing freedom of belief; (3) emotional religions, emphasizing personal experience. To quote further:

"While all Christian religions possess to some extent all of these qualities, the emphasis is quite different. The Roman and Greek churches are the important examples of the first class given above; Lutherans, Presbyterians, and Puritans may serve as examples of the second class; Baptists and Methodists are usually representatives of the third class. Of course all overlap.

"If we make a list of the countries in which the decided majority of the people profess a religion of class one, that is, Roman and Greek Catholic countries, we will find them peopled by Celtic or Slavonic races. Such a list of countries for the second class of religions will include Teutonic peoples only (using that term in a broad historic sense corresponding to physical formation of the head and face), and the more Teutonic in blood the more Protestant in the full, non-emotional sense is their religion. Ireland is an example of a brachycephalic people who through political accident speak a modified Teutonic language and who are united with a Protestant people, yet they are as Catholic as the people of Spain or Italy, with whom they have more racial kinship. The same relation holds for the Scotch Highlanders in so far as their blood remains predominantly Celtic. When for any reason a people have adopted a religion foreign to their mental set we find that they adapt it to suit their own mentality, just as they do language or material civilization. For example, the Welsh, tho Protestant, have an emotional form of Protestantism which, psychologically speaking, is more akin to Roman Catholicism than to Lutheranism. Our Southern negroes furnish another example of fitting a religion to a race. It is a fact perfectly well known to all who are familiar with negro religions that these religions, tho called by the same names, have scarcely any points in common with the religions of the whites.

"This one mode of thought-expression is so varied and important that whole books could be written on race and religion; but we have only attempted to touch upon some of the more important and obvious relations.

"The effect of crossing or interbreeding two dissimilar races is very different from the point of view of the individuals produced, and that of the race or people produced. An individual resulting from a cross of dissimilar races may be mentally superior (or inferior) to either. When a large number of such persons exist in a country, social, political, religious, and all other institutions must be in a state of unstable equilibrium, for none of the existing institutions which were fitted to the mental set of the parent races can fit that of the new and as yet heterogeneous race."

Punishing Guilty White Men

A DISPATCH from Little Rock, Ark., tells of three white men sentenced to life imprisonment for the robbery and murder of a Negro, a new thing, it is said, in the history of the state. We are glad to see it. The Progressive Farmer believes in giving white neighborhoods a chance to limit future land sales to white people because we believe this is simple justice for the white man, and his wife and children. White men with their families do not butt into Negro communities, and Negroes should be prevented from similarly coming into white communities where they are not wanted. But we believe in being just to the Negro and protecting him in the just exercise of all his rights.

In this connection, too, we notice with some pleasure this statement in the Norfolk Journal and Guide:

> "The courts of Tennessee have decided that a white man's Negro common law wife is entitled to his estate, and accordingly awarded a Negro woman and her children $80,000 left by their white common law husband and father. A short while ago a Negro man in Granville County, N. C., sued a white man for alienating the affections of his wife and the jury gave the Negro a verdict for $8,000."

This may not be just the right plan for dealing with a shameful situation, but some remedy for it must be found. By all means, if we can't have any more severe punishment for immoral white men, traitors to their race and blood, let them be made to suffer in pocket. We should like to see the last one of the guilty ones in future fined, imprisoned and disfranchised.

CAN'T TELL WIVES FROM NEGRO WOMEN!

Sad Plight of the American White Man---Is it "the Sins of the Father?"

Must Eat the Fruit of Outrages Perpetrated Upon a People During a Cruel and Heartless Slavery---The Cup is Bitter, But the White South Must Drink.

From The Denver Post.

Arthur C. Little, a druggist, of No. 1610 Joseph Campau avenue, Detroit, Mich., has begun suit for divorce from his wife, Mrs. Alma Boone Little, on the ground that she has Negro blood in her veins, which she concealed at the time of the marriage.

This divorce case gives new interest to some of the most curious questions in anthropology and makes it plain how impossible it is for any so-called white man to prove that his wife is not a Negress, or that his own veins do not contain Negro blood.

Your personal appearance may show all the characteristics of the white race, and yet you may have Negro blood. On the other hand, your complexion may be dark, your hair kinky, and your feet flat, and yet you may be of the purest white descent. Science has failed to discovr any infallible method of determining to what race a man or woman belongs.

The distinctions between the true Negro and true Caucasian types extend to every structure and every form of the body, but very few white persons are perfect types. There must be thousands of white persons in Europe and America, who have remote Negro ancestors. No marked discrimination has been shown in Europe against marriages with Negroes, and as Africa is a very short distance from Europe, these marriages must have been going on for ages.

Moreover, science has proved that in prehistoric times a race with Negro characteristics lived in the South of France and other parts. It is probable that many descendants of these people are now living, and that though they may be of Negro descent, they may not be of African descent because their race originated in Europe.

If you think over the list of your friends, you will probably find that many have something of the characteristic Negro protruding jaw and flat nose, and that a few of them, perhaps, have the Negro's kinky hair. You may even find other Negro characteristics by careful examination in persons who at first sight appear perfectly white.

So it will be seen that the case offers possibilities of a scientific controversy more far-reaching than the discussion of insanity in the Thaw case.

Mrs. Little, who is a pronounced blonde, and apparently of strictly Caucasian features, says that she will call Professor Franz Boas, the noted New York anthropologist, to prve that she has not Negro blood. Mr. Little, on the other hand, declares that he will call scientific experts and other witnesses to prove that his wife is of colored parentage.

Professor Boas is professor of anthropology at Columbia University and curator in anthropology at the Metropolitan Museum of Natural History. He has studied strange and civilized races all over the world. Already he has made a preliminary examination of the Little case, and makes this statement about it:

"As every scientist knows each race has certain characteristics, and in the event of a marriage of persons of different races, the characteristics of either race may predominate in their children. Characteristics of one race which may not be at all apparent in one generation may be strongly so in another.

"If Mrs. Little, whose case is now attracting so much attention, has any of the characteristics of the Negro race, it ought to be easy to find them by a close examination. Yet she may have Negro blood in her veins and show few or none of the characteristics of that race. I have seen octoroons who apparently had none of the characteristics of the Negro.

"Science finds the hair the most reliable means of telling to what race a person belongs. It is possible by a microscopic examination of a cross section of the hair to determine with a reasonable degree of certainty what kind of blood it is that flows in one's veins. The cross section of a hair from a Chinese is round, that of a white person is oval, and that of a Negro is a flat ellipse, somewhat like the outline of a bean.

"If a cross section of Mrs. Little's hair, when examined under the microscope, revealed the form of a flat ellipse, I would feel reasonably certain that she has Negro blood in her veins. On the other hand this cannot be considered absolute proof. A cross section of her hair might be a perfect oval and yet she might have a large percentage of Negro blood in her veins.

"We know that the eyes of a Negro have certain characteristics; likewise his nose, his lips and his jaw. Hs teeth are set in a different way from that of other races. The pigmentation in the skin is another important thing to be taken into consideration in proving the presence or absence of Negro blood. But experience and tests have shown that a person of mixed blood may have several characteristics of another race.

"It is impossible to attempt to settle the question by relying on one feature or one characteristic alone, because, as everybody knows, you often find among certain races one or more features which are commonly described as characteristics of entirely different races; and yet you would be unable to say that the person in question had in his veins the blood of the nation of which this special feature is a characteristic.

"The characteristics of the Negro race, like these of every other race may run through many generations There are many of them which are quite pronounced besides those I have mentioned.

"It is easy to decide whether Mrs Little has any of the characteristics of the Negro race, but nevertheless the lack of them would not be proof that she has no Negro blood in her veins. When science faces a problem like that presented by this case it has to confess how comparatively little it really knows about heredity.

"It has been asserted that a chemical examination of the blood will show whether a person has Negro ancestry, even though it be many generations before; but I do not believe that this is a reliable tset. I do not think that it has worked out accurately.

"As a matter of fact, we know less about the hereditary characteristics of the Negro than we do of the other races. It seems to me that much good could be done for the Negro by making a thorough study of the race with a view to obtaining more scientific data along this line. It would in the end prove more helpful than the giving of great sums for the education of the Negro.

"It has been said, for instance, that in mixed marriages only the unfavorable characteristics of the Negro remain; but this has not yet been proved scientifictlly, and personally I do not believe it to be a fact."

All that Professor Boas and other scientists have to say on the subject makes it plain how impossible it is in the present state of our knowledge of hereditary for any one to prove his purity of descent.

A man may possess all the characteristics of the purest blooded white and still may have in his veins a strong strain of the Negro or the Chinese This strain, which during the present generation gives no outward sign of its existence, is likely to crop out among his children in the shape of pronounced Negro or Chinese characteristics.

Science so frankly confesses its inability to determine the purity of a person's blood that Mrs. Little will be forced to abandon her plan of meeting her husband's charges with analysis of her blood and other scientific tests.

If this golden-haired blond really has Negro blood in her veins, not a husband in the world can feel assured that his wife is not a Negress. Until science knows a great deal more about the secrets of heredity than it now does, he can never be certain whether she is white, black, brown or yellow.

A REFLECTION.

Now, Congress failed to pass the Immigration bill prohibiting African Negroes from coming into America, it has passed a bill prohibiting Negroes from marrying white women. These men in Congress have less confidence in their women than colored men have. Will some one kindly explain how a colored man can force a white woman to marry him? Those who voted for the passage of that bill certainly have but little confidence in their women, that a law must be passed prohibiting their women from marrying colored men. An amendment should be added to that bill making it a crime for white men for having illegal association with colored women. When the red light district was in operation the moment a southern Congressman landed in town he wanted to know where to find a colored sporting house. Many a one has been escorted to Mahogany Hall and the Creole Inn. It is almost dangerous now for a good looking colored girl or a colored lady to walk the streets of Washington without being insulted by some white man, who criticises a good looking colored girl in the day time and ready to devour her at night. All southern Democrats are not alike, but all of them will openly vote for segration, misciginations and racial discrimination when they are watched. The good American white women are not afraid of the colored man. Why should Congress pass such a bill which is nothing less than a reflection on the good white women in this country? No colored man would dare to force himself in the company of white people and neither would any sensible colored man dare to make or suggest love to any white woman The colored Americans, with but few exceptions, want social equality. It is only the half white colored man and woman who are ashamed of their race. Love, like water, will find its level.

WHITE HUSBAND MAY INHERIT FROM INDIAN

WASHINGTON, Jan. 18.—The Supreme Court today upheld the right of a white man married to a Creek Indian, to inherit land allotted to his wife. The decision was announced in the case of George A. Solander.

Amalgamation - 1915

Southern Afro-American Girl Parades Her White Paramour at Fiske University Reception

Chicago Defender 2-11-15

Elite of Chicago Shocked at Dreamland Hall When Alumnus of Fiske Brings Her Red-Neck White Escort to Exclusive Class Dance.

SUCH PRACTICES NOT CONDONED HERE

Many Patrons Leave Hall While "Chollies" with Spineless Manhood Permit White Ruffian's Presence Without Protest—Great School Is Disgraced, as Well as Chicago's Exclusive Afro-Americans.

The graduates and students of Fiske University held a reception and dance at Dreamland Hall last Thursday evening. Visitors and friends of the school attended. A merry waltz was in progress when in paraded a southern white brute and lyncher and his mulatto lover. Right here in Chicago and in the very midst of those who denounce the way the white men treat our women in the South—right in the midst of the highest type of young womanhood, they came and sat and were UNMOLESTED. The outrage! If it were in the very heart of the South, where the young men do not dare to raise a protest, it would have been different; but here, where common sense could have prevented the ugly and disgusting scene, those weak-kneed college-bred chaps with their powder puffs and silken hose lacked the first principles of manhood. They were unworthy to called men. They lacked the mo courage to dare to ask them from the reception, these scurfs of the world. Because she had attended the school would not even justify the act. Why should those who came to spend an enjoyable evening be forced to sit through this disgusting scene, or leave, as many did? All day Friday the Chicago Defender received calls over the 'phone, asking us to please make mention that this wench had dared to flaunt her low southern brute before the faces of decent mothers and sisters and not one word of protest was raised by the educated(?) graduates of Fiske. The school is simply disgraced. Southern visitors expressed surprise that no effort was made to ask them to absent themselves. We are mortified that such would ever occur in this city. The Mann act, of course, has no effect on the southern white man and his black wench. In the South he parades when and where he chooses, and no one cares, for she is of black blood and he is white. Now we have a new phase to fight. A black woman who will parade her white lover before our very eyes voluntarily and seek to flaunt her vice in our society without a protest from the weak-kneed "Chollies" with their diplomas is beyond all we have ever heard of or seen. She was one example. There are lots more here in Chicago. Our attention is daily drawn to mulatto girls who care only for certain jobs because they have white blood, and are forced to sell their bodies to hold a job. They play the white men strong downtown Many have been seen automobile riding after sundown. Then they try to travel in the best circles unmolested Many places a girl cannot work unless of nearly white complexion, and then she is subjected to the wishes and passions of those men who have charge of her. These statements may seem absurd, but those who are familiar with these things know and can read between the lines and look. Two or three places girls have been forced to leave rather than participate in the orgies after hours, or to ruin the names of their mothers by allowing themselves to submit to the vicious passions of the would-be white lovers.

How a woman who is supposed to be in a position as teacher in one of the prominent schools in the South can ride in a "Jim Crow" car and sit up all night so she can join her white lover in Chicago, who has traveled in a Pullman sleeper, we can't see. If Fiske can't give better account of itself we feel sorry for the school.

Why our young girls here in Chicago will sell their virtue for gold simply to gain clothes we fail to see, but it is done. What are we coming to? Recently at a popular dance a certain young girl was ignored by a set of young, manly fellows who are well known in this city. Her reputation for loving white men came and was known before she arrived. She was made to feel uncomfortable and she left. Several days later about 7 o'clock she was seen going down Michigan boulevard in an auto, close to one of her white men. Her own race will be good enough for her and others when the whites find no use for her after her youth has gone. Then she will come back to her own people. But her desire now is clothes.

NEGRO WOMEN

The Journal and Guide 1/31/15

Congressman Madden's Remarkable Speech Against Anti-Inter-marriage Bill

LAW UNJUST TO COLORED

Leaves Female Victim of Illigitimate Motherhood Without Due Recourse to Law

The following is the speech of Hon. Martin B. Madden, a member of Congress from Illinois, delivered against the Anti-Intermarriage bill in the House of Representative.

We are publishing the speech, taken from the Congressional Record, because it is a remarkable defense of Negro women.

Mr. Speaker, I am opposed to intermarriage of the races. The Negroes themselves are opposed to such marriages. But I am opposed to such marriages as a crime. If a white man and a black woman want to marry, it should be a matter for them to decide. I think they would both be foolish to thus ostracize themselves from association with their own people, and that is what they do when they marry. But if they want to ostracize themselves, that is a personal matter between them, and should be.

To make such marriages criminal and void would have the children of such marriages without the protection which they need and should have. Instead of bettering the moral conditions such a law would make them worse. It would leave many young girls at the mercy of brutes willing to take advantage of their virtue and then desert them to a life of shame. I can not conceive of a condition under which a white man should be allowed to cohabit with a black woman not his wife without being compelled by law to marry her or provide for the care of their children. Why should innocent women of the Negro race not have the same protection of the law which is accorded to women of any other race? It will not do to say there is no such condition as that to which have alluded. Everyone knows better, else how does it happen that we have so many people of mixed blood in the United States.

The Negroes are willing to confine their marriages to their own race, indeed they would prefer that but they have a right to demand that the women of their race shall not be considered the legitimate prey of the men of other races. [Applause.] If marriage between the Negro and Caucasian is so abhorrent as to some it seems to be, why do so many of the Caucasian men insist on taking undue liberties with the defenseless Negro women? Why do they insist on mixing the blood of the races? If the blood of both races can be kept pure by law, all right; but who can assure it? By all means, if we are to have a law against mixed marriages, that law should provide for arrest and prosecution for bastardy, so that it will be possible to expose those who boast of the purity of their blood while they continue clandestinely and illegally to cohabit with those against whom this law is directed.

Let the law of marriage stand as it is, and trust to the pride of race both among the Negroes and Caucasians to contract their marriges with their own people. The purpose of this law is to further degrade the Negro, to make him feel the iron hand of tyranny so long practiced against his race.

We should do all we can to combat the spirit of persecution and prejudice which confronts the Negroes of this country and to assure to them every right, privilege, and opportunity to which every citizen of the United States is entitled. The Negroes ask no favors, no privileges, no special advantages. They ask no indulgence for their shortcomings, or any unusal economic and educational opportunities. They ask only equal opportunities—eqdality in the courts of the land. We should bestir ourselves to aid the Negroes, not embarrass them or shame them. We should make them feel that they are a useful and desirable part of our people. No other people has ever made greater progress under like conditions. They have increased in number from 1863 to 1915 from 4,500,00 to 10,000,000. They have advanced from almost total illiteracy since emancipation until todav 70 per cent can read and write. They have among them musicians, artists, doctors, lawyers, mechanics, artisans, agriculturists, bankers, educators, preachers, merchants, and are engaged in every useful occupation. They have accumulated property valued at $700,000,000—$70 per capita—a marvelous showing, a greater showing, indeed, than has ever been made before any where during all civilization. No other emancipated people have ever made so great a progress in so short a time.

We should remember that the Negroes constitute one-tenth of our population, that they are a God-loving and law-abiding people who should be encouraged in their efforts to reach a higher moral standard. We should help the Negro to help himself.

We should not continue to put the stamp of our disapproval upon him and cast him adrift and discard him in an effort to reach that moral standard for which we all hope and continue to pray. The enactment of this law will do that, and will be one more step backward, which should never be taken by a Congress representing the people of America. [Applause.]

ANNUAL MAMASSEH BALL AT JOHNSON'S HALL

The Freeman 2/28/15

The annual ball of the Mamasseh Society was given Monday night at Johnson's hall. It was a masquerade, and prizes were given to the best dressed man and lady. There was good music in attendance, and all the latest dances were enjoyed. The officers present were Mrs. Ora Jackson, president; Mrs. Bertha Myers, vice president; Miss Rosa Anthony, secretary; Mrs. Harriet Ford, financial secretary, and Mrs. Katie Lee, treasurer. The president states that a new society is being organized in Boston, Mass.

CANNOT TELL

NEGRO BLOOD NOT DISCERNABLE

The Rechmond Planet

3/6/15

A Wife's Predicament—Frantic Because Husband Left Her.

HUSBAND CHARGES MRS. ALMA LITTLE WITH HAVING NEGRO BLOOD.

(N. Y. American.)

Arthur C. Little, a druggist, of No. 1619 Joseph Campau Avenue, Detroit, Mich., has begun suit for divorce from his wife, Mrs. Alma Boone Little, on the ground that she has negro blood in her veins, which she concealed at the time of the marriage.

This divorce case gives new interest to some of the most curious questions in anthropology and makes it plain how impossible it is for any so-called white man to prove that his wife is not a negress, or that his own veins do not contain negro blood.

Your personal appearance may show all the characteristics of the white race, and yet you may have negro blood. On the other hand, your complexion may be dark, your hair kinky, and your feet flat, and yet you may be of the purest white descent. Science has failed to discover any infallible method of determining to what race a man or woman belongs.

The distinctions between the true negro and the true Caucasian types extend to every structure and every form of the body, but very few white persons are perfect types. There must be thousands of whites in Europe and America, who have remote negro ancestors. No marked discrimination has been shown in Europe against marriages with negroes, and as Africa is a very short distance from Europe, these marriages must have been going on for ages.

Moreover, science has proved that in prehistoric times a race with negro characteristics lived in the south of France and other parts. It is probable that many descendants of these people are now living, and that though they may be of negro descent, they may not be African descent because their race originated in Europe.

If you think over the list of your friends, you will probably find that many have something of the characteristic negro protruding jaw and flat nose, and that a few of them, perhaps, have the negro's kinky hair. You may even find other negro characteristics by careful examination in persons who at first sight appear perfectly white.

So it will be seen that the case offers possibilities of a scientific controversy more far-reaching than the discussion of insanity in the Thaw case.

Mrs. Little, who is a pronounced blonde, and apparently of strictly Caucasian features, says that she will call Professor Franz Boas, the noted New York anthropologist, to prove that she has not negro blood. Mr. Little, on the other hand, declares that he will call scientific experts and other witnesses to prove that his wife is of colored parentage.

Professor Boas is professor of anthropology at Columbia University and curator in anthropology at the Metropolitan Museum of Natural History. He has studied strange and civilized races all over the world. Already he has made a preliminary examination of the Little case, and makes this statement about it:

"As every scientist knows, each race has certain characteristics, and in the event of a marriage of persons of different races, the characteristics of either race may predominate in their children. Characteristics of one race which may not be at all apparent in one generation may be strongly so in another.

"If Mrs. Little, whose case is now attracting so much attention, has any of the characteristics of the negro race, it ought to be easy to find them by a close examination. Yet she may have negro blood in her veins and show few or none of the characteristics of that race. I have seen octoroons who apparently had none of the characteristics of the negro.

"Science finds the hair the most reliable means of telling to what race a person belongs. It is possible by a microscopic examination of a cross section of the hair to determine with a reasonable degree of certainty what kind of blood it is that flows in one's veins. The cross section of a hair from a Chinese is round, that of a white person is oval, and that of a negro is a flat ellipse, somewhat like the outline of a bean

"If a cross section of Mrs. Little's hair, when examined under the microscope, revealed the form of a flat ellipse, I would feel reasonably certain that she has negro blood in her veins. On the other hand, this cannot be considered absolute proof. A cross section of her hair might be a perfect oval and yet she might have a large percentage of negro blood in her veins.

"We know that the eyes of a negro have certain characteristics; likewise his nose, his lips and his jaw. His teeth are set in a different way from that of other races. The pigmentation in the skin is another important thing to be taken into consideration in proving the presence or absence of negro blood. But experience and tests have shown that a person of mixed blood may have several of the characteristics of one race and other characteristics of another race.

"It is impossible to attempt to settle the question by relying on one feature or one characteristic alone, because, as everybody knows, you often find among certain races one or more features which are commonly described as characteristics of entirely different races; and yet you would be unable to say that the person in question had in his veins the blood of the nation of which this special feature is a characteristic.

"The characteristics of the negro race, like those of every other race, may run through many generations. There are many of them which are quite pronounced besides those I have mentioned.

"It is easy to decide whether Mrs. Little has any of the characteristics of the negro race, but nevertheless the lack of them would not be proof that she has no negro blood in her veins. When science faces a problem like that presented by this case it has to confess how comparatively little it really knows about heredity.

"It has been asserted that a chemical examination of the blood will show whether a person has negro ancestry, even though it be many generations before; but I do not believe that this is a reliable test. I do not think that it has worked out accurately.

"As a matter of fact, we know less about the hereditary characteristics of the negro than we do of the other races. It seems to me that much good could be done for the negro by making a thorough study of the race with a view to obtaining more scientific data along this line. It would in the end prove more helpful than the giving of great sums for the education of the negro.

"It has been said, for instance, that in mixed marriages only the unfavorable characteristics of the negro remain; but this has not yet been proved scientifically and personally I do not believe it to be a fact."

All that Professor Boas and other scientists have to say on the subject makes it plain how impossible it is in the present state of our knowledge of heredity for any one to prove his purity of descent.

A man may possess all the characteristics of the purest blooded white, and still may have in his veins a strong strain of the negro or the Chinese. This strain, which during the present generation gives no outward sign of its existence, is likely to crop out among his children in the shape of pronounced negro or Chinese characteristics.

Science so frankly confesses its inability to determine the purity of a person's blood that Mrs. Little will be forced to abandon her plan of meeting her husband's charges with analysis of her blood and other scientific tests.

If this golden-haired blonde really has negro blood in her veins, not a husband in the world can feel assured that his wife is not a negress. Until science knows a great deal more about the secrets of heredity than it now does, he can never be certain whether she is white, black, brown or yellow.

Manchester Union

APR 26 1915

WAR-PROGENY.

If one imagines all of the horrors of war are to be found on the battlefields of Belgium, France and Poland; that the wretchedness of armed strife is confined to the men who bear arms; that the suffering is localized in the fields and hospitals at the front; all that is needed to supply a corrective is to read of the newest penalty which humanity pays for the blood-madness which holds, at this moment, most of the civilized world in its grip. We have already read, and been inexpressibly shocked, by the story of the "war-brides" of Germany: we have heard of the systematic manner in which the Kaiser's government is going about providing for the expected arrival of thousands of children in Belgium, whose fathers are German soldiers and whose mothers, the women of the occupied territory. And now we are confronted with the sober, calculated statement of an English publicist who declares that thousands of illegitimate children are on the eve of arrival, in England, the unmarried mothers being the victims of English soldiers, most of whom today are fighting in the trenches of Flanders, many of them, mayhap, filling soldiers' graves.

The proportions of this problem are staggering. Reference is not made to sporadic cases of immorality. The situation described embraces literally thousands of girls, some of them little more than children themselves. In a single county it is asserted there is known to be more than 2,000 such cases. In fact the magnitude of the problem leaves one aghast—creates a feeling that in the awful turmoil of a world war the very foundations of the social fabric are tottering.

While this is ample reason for a feeling of horror at such wholesale immorality, here in America, we have slight warrant or excuse for any smug self-congratulation that such things could not exist on this side of the Atlantic. The sorry story of the reverse side of our own shield in the Civil War abruptly negatives such a disposition. A considerable proportion of the vexing negro problem is supplied today because American soldiers left behind them in the south so numerous a "war-progeny." It has been more frequently the mixed blood who has made trouble in the south than the negro of pure African descent.

How England is going to meet this problem is now demanding keen and acute attention. That it must be met, and met with wisdom and justice, is recognized. We quote from an appeal which has gone out to all England:

"In the middle of a national life-and-death struggle, even the most censorious—and especially those pious personages who exhort us to forgive the bestiality of our enemies—may surely look upon the frailty of our own men and women with an eye of sympathy and forgiveness, undarkened by blame. Very many of the men whose children are about to be born have already amply redeemed their fault by giving their lives to their country. But let it be frankly acknowledged that the women are no more blameworthy than the men. The strictest justice then demands for the women complete and wholehearted forgiveness, sympathy, and assistance

"And what about the children, who will form an appreciable proportion of the next generation of Englishmen? Are they, the offspring of the heroes of the Marne, of Ypres, of Neuve Chapelle, to carry through life the stigma of shame for 'irregular' birth "

The quotation is sufficient to make clear the difficulties of the situation and the exceptional wisdom which must be employed in its solution.

Bereft by war of its most virile manhood, exhausted by war of its wealth, demoralized by war in its commerce, England, like her allies, and her enemy, must meet a situation, when peace comes, which will require a statesmanship and a national character the like of which she has never as yet displayed in her long career as a world power.

Amalgamation—1915

Can't Stop Relations of Blacks and Whites By Law.

The Union 2/6/15.

By Annesley Burrowes.

The marriage of a white woman to a black man is a thing that white men don't like to think about, and some black women share that feeling.

But when the governor of a great State like Michigan digs this question up from the depths, and when State laws are proposed to deal with it—

Then you've got to think about it, and talk about it, too. For when a people reaches the point when it allows laws to be made for it without interest, and without comment, then it is nearing its jumping off place, as a nation.

There are different things to think about in this connection.

One is the opinion of a great ethnologist, a student of the history of many races.

"In a thousand years from now," he said, "the only trace remaining of the nine million negroes now here will be a slight tinge of darkness in the faces of the American people."

That may, or may not, be true, but observe this, read it twice, and pin it in your memory.

The negro race, roughly speaking, has been with us only two centuries, and in that time it has paled a whole lot.

You don't often see the coal-black negro of olden days, unless in the far South.

Meaning of the "Oons."

Did you ever think what the word "octoroon" means? No?

Well, then, it means that in three generations of the same family there has not been a single marriage between persons of the same blood.

It means that in each generation there has been a union between a person of negro blood and another person of white blood.

You can tell a quadroon by looking closely. The octoroon leaves you uncertain, and you scan the finger-nails, and look for kinks in the glossy hair.

But after the quadroon, and the octoroon, there are no more "oons." The children of the white man and the octoroon woman sink into the mass of the white race, and are recognized no more.

Doctors say there are few children from these last unions, and that such children do not propagate. But that's a good deal of a guess, for when they do propagate the negro ancestry is forgotten or else concealed.

The paling of the negro race has been going on ever since the first slave girls set foot on American soil—imperceptibly at first, then noticeably, and at last with the resistless momentum of an Alpine glacier.

And at this late date Governor Ferris and his three wise lawyers—his sages from Flint, Lansing and Saratoga, Mich.—propose to stop it.

They are going to enter the class with King Canute, who bade the tides to cease flowing, and Joshua, who ordered the sun to stand still.

But they won't be too drastic at first. They will allow the sun to roll on awhile and will content themselves at present by stopping the glacier.

They think they can do it with ten lines in a Michigan statute book. They propose to make a law to prevent blacks and whites from marrying, and if they do marry to punish them with a term in the State prison.

But this tremendous movement—the blanching of the blacks—which Governor Ferris intends to check by anti-marriage laws, has not resulted from marriage.

Everybody knows that.

It has resulted from illicit unions that no anti-marriage law can stop—and the product of these unions has been illegitimate children—millions and millions and millions of them—mulattos, quadroons and the other "oons."

Law is Inadequate.

Suppose a law had been passed fifty years ago, making marriage a crime, would these regiments of illegitimate have been fewer?

Of course they wouldn't.

Then how is it going to help to pass such a law now?

And considering that you can't prevent these unions, isn't it wise to make the best of them?

Wouldn't it have been better if these millions of illicit unions had been legal unions, blessed by church and sanctioned by society?

I'm not saying. I leave it to you.

What would have been the result, anyway?

Wouldn't these millions of illegitimates have had the support, the education the pride, the position, which their white fathers could, and should, and would have given them?

And wouldn't the whole immense, struggling mass have been a million times the better for it?

Don't get mad now. Don't spit and swear, and call the writer of these lines a monster. That's a stock argument just now. Any fool can offer it.

Stick to the facts. Think them over. Be honest and fair. Answer the question.

Wouldn't those millions of particolored illegitimates have been the better for it if the fathers who begot them had accepted the responsibility and had done their duty by them, as God has said fathers should do?

And wouldn't the nation, and the whole world, have been the better for it had this justice been done?

If not, then fatherhood is a lie and a mockery. Don't tell us that these unions were formed only by men of the lowest types, because it isn't true, and you know it isn't true.

Such unions have been participated in by men of the highest rank, not only in the South, but for that matter right here in this Detroit of ours, where life is so well worth living.

There have been men whose memory is revered to-day by all the millions of the American people, but who did not disdain these unions, and also who did not disdain to let their children sink and suffer for lack of the physical support and the moral support which they owed them, and have paid them, but which they never paid.

Question of Taste.

People are fond of calling the union of whites and blacks unnatural, but is it so?

Look the question straight in the face, even if you don't like it. I don't like it any better than you do, but I'm looking right at it now.

If illicit unions between blacks and whites are unnatural, there wouldn't be the thousands and hundreds of thousands and millions of them that there are.

If they were unnatural, the black race would be coal black to this day.

If they were unnatural, there would not be enough to these unions to make the race even a seal brown, let alone the yellow it now is.

As a cold fact, the dislike which most white people have to these unions is not the revolt of nature against them.

It is simply the revolt of taste—the feeling that a Beau Brummell would experience if confronted at breakfast with a perfectly wholesome dish of salt pork and molasses.

Misogeny does not suit the taste of Governor Ferris and his wise lawyers, and they have wisely concluded that anybody whose taste differs from theirs should be sent to jail.

In the West Indies Islands legal marriages between white men and women of negro blood have been common, and many families of wealth and distinction owe their origin to these unions.

The black women of India have married many a man of white blood, and brought up respectable families thereby.

One of the most decent, well-behaved and conscientious women I ever knew was a white-faced, white-haired Scotchwoman, married to a black African.

She was employed on frequent occasions as an extra servant in my mother's house, and she brought up a most estimable family of mulatto daughters. One of them was my own nurse and was held in high regard by all our family.

What business has Governor Ferris and his three wise lawyers to make laws against such a union as that?

Law Against Nature.

That marriage was a natural marriage, and its results proved it to be so. A law against it is law against nature, and therefore unworkable.

Nature has placed in the breasts of men and women a strange inexplicable attraction to their own opposites. In ordinary persons it is merely the desire of the short for the tall, or the blonde for the brunette; but in some it becomes the desire of the white for the black.

Among the lower classes of whites that desire is not uncommon. Among the cultivated it is rare, perhaps, but it has existed from the beginning.

Shakespeare recognized it, and allowed Desdemona, daughter of a Venetian noble, to experience, and yield to, this mysterious passion.

One of the oldest books in the world, "The Arabian Nights," was built upon the passion of two white queens for two negro slaves.

The infatuation of a Roman empress for a black man was a principal element in the play of "Titus Adronicus," of which Shakespeare was the author.

My newspaper work years ago brought me in touch with a woman who had abandoned her white husband and followed a black African. She was an ordinary worker, and her hands were lined and calloused with honest toil.

She told me that the attraction she had experienced towards this man was wholly irresistible.

Now, in the presence of such facts, in the presence of these age-old passions and impulses, in the presence of the unfathomable workings of human nature, is it not childish to pretend that mere statutes can change or check them?

The relation between the races will continue in the future as it has lasted through the centuries, in despite of all the terrors of the law.

Nothing can stop it, but one thing can raise the relation to a higher and purer plane—that is, the sanctification of marriage.

It is that one good possibility in all this welter of wrong that the sages from Flint, Lansing and Saranac are aiming to wipe out.

And so all they can do by their meddling is to do harm.

As to the great movement of the races, they are helpless. They are like mere ants clinging to the periphery of the great wheel of evolution. Its top is in the clouds, and its bottom sweeps the low places of the earth. But with their ant-like perceptions

they have decided that it is whirling in the wrong direction, and have passed a resolution that it must be reversed.—Detroit Journal.

Miscegenation.

Avantu—Bathe,
NO. 2, PART 1.
9-7-9-

TO THE EDITOR, *Inwa la Kili*,

Sir,—I proceed now to deal with Dr. Hertslets replies to the three points raised by me in my first letter which appeared in your issue of Jan. 29, 1915.

74. (1) "Germany's folly in legalising Miscegenation is not likely to be copied by Great Britain or any of her Colonies." This may or may not be so. Time alone will prove the truth or otherwise of the above assertion. One thing is certain that the term "folly" which Dr. Hertslet lays to Germany's charge cannot be upheld in the light of the true Christian Religion, though it may be defended on the plane of that harlot religion, which seeks to override the Truth and make a liar of Truth's Lord. But Falsity must in due season vanish before the light of unerring Truth, and then it will be seen whether that body of minds called the German Reichstag,—a company of fools in Dr. Hertslet's estimate!—which after due deleberation gave its sanction to Miscegenation throughout Pan-Germanica, has erred—and thus committed "folly"—or not. On Dr. Hertslet's authority "neither Great Britain nor any of her Colinies will copy Germanys "folly" in this matter. Well and good. The Sea-girt Queen" must be prepared to countenance concubinage or open whoredom in her Colonies if she opposes miscegenation *through, by and in* honourable marriage between blacks and whites; and taking this course she proves her wisdom to be indeed inferior to Germany's "folly," for by countenancing concubinage, or open whoredom, she sets her face against the practice of the Christian World, and tramples upon, and ridicules the sacred correspondence existing between earthly marriages and that between the Lord and His Church, so that in some reach of time, she— the Sea-girt Queen —will wake to discover that by giving rope to the evils above-mentioned she has virtually ruined her own society. Germany on the other hand sanctions and legalises miscegenation throughout her dominions; and by so doing she approaches nearer than "Britain in South Africa" does, to the spiritual marriage between the Lord and His Church, so that her society is not fraught with ruin such as that whereby her British neighbour is beset. Certain it is that Germany is wiser than Britain in the course she has taken, for thereby she escapes the condemnation that she is propagating the abominations referred to above; and no right-minded person will dispute that whoredom, open or concealed, is more honourable than marriage, even though that marriage be between persons of "obviously distinct kinds." Germany's attitude in sanctioning and legalising miscegenation is undoubtedly one of the social triumphs of the age, despite Yunguz'unoya's assertion that it is "folly"—which has yet to be proved otherwise. The German Emperor and the German Reichstag may be fools or mad men in all else that they have undertaken; but in this matter of Miscegenation they have shown their wisdom instead of "folly," and sense instead of madness.

75. As in things political, commercial and artistic, so in matters social, Germany has sprung a surprise on Britain. Possibly the Teuton saw eye to eye with the Potuguese on the question of Miscegenation. One of you, Britishers, says:—"In choosing a wife the Portuguese is not at all particular as to colour, nor is he a monogamist, as he would have to lie in his own country."—[Away with hypocrisy and humbug! Purge the Sanctuary of Monogamy; and let us see how many true and genuine monogamists will be fonnd in it! Very few indeed. Most of these so-called monogamists are only outwardly so! Inwardly they are full-blown polygamists; and some of these have intruded right into the very centre of the Sanctuary to claim the foremost seats wherein they appear as jackdaws sporting in peacock's plumes. Unable to retain these pirated seats for long, they betray their inmosts, and of their own accord "clear out" and by their deeds declare themselves none other than barfaced polygamists! This point will be shown in detail when I come to deal with Polygamy in reply to Mr. R. V. Selope Thema.]—"This we discovered for ourselves at Neves Ferreira, the Portuguese settlement on the Pungwe, about six miles below Mapanda's, where beneath tall bananas and refreshing shade, the authorities of that nation pass a life of Oriental luxury, which somewhat scandalises the strait-laced Briton."—J. T. Bent, *Ruined Cities of Mashonaland*. Ch. xii. p. 383.

"Some of you, Britishers, find fault with the Portuguese. Are you free from the sin, which you impute as above to them? Let us see what the following extract has to say upon the matter:—"The Colonist complains tnat the Native is not what he was fifty years ago, and asks with ingenuous surprise:—'why he no longer respects the white man? When questioned about the Black Peril, the Nttive very pertinently asks—'who is responsible for the thousands of half-castes I see in the country?' It may well be inquired,—At whose door does the blame rest, if he has lost all respect for the white man?"—Lewis E. Hertslet: *The Native Problem* p. 18. Some of you, Britishers, ridicule the Portuguese because some of them live in concubinage with black women. The Portuguese in turn fling the following retort at his detractors:—"Indeed we live openly with black women! We are not ashamed of them in the least! We dine with their brothers at the same table! But some of you Britishers are ashamed to be seen in the company of the Amazon with whom you live. You are ashamed to be seen dining at the same table with their brothers. Which is the greater evil?—to dine openly with the black brother-in-law, or to rub shoulder to shoulder in secret under the cover of night with his sister?" The reply to this last question is, to the person or persons to whom it is addressed, annoying to extremes. It defies an answer! It smites him or them into everlasting silence and shame! Some of you Britishers, on the faith of Dr. Hertslet, say, with regard to the German, that it is "folly" to *marry* a black woman. Thus with regard to yourselves it is "*folly*" in your own estimate to hold a black woman in concubinage or harlotry. The solution of both these questions is plain: the German in the first instance has discovered that did he live in perpetual concubinage or whoredom with the black woman, he would some day raise a progeny that would give him "*a smack on the face.*" The Britisher does not yet see this danger threatening ahead. Thrice wise—thrice happy is he, who has chosen the right road, and throughout his Colonies legalized Miscegenation—howsoever hateful and repulsive it may appear to others, who by vain and insane protests fail themselves to mount to planes of Morality higher and purer than that, which *the German of pre-war days* had set himself to attain and retain.

Yours etc.,
ROBERT GRENDON,

Jan. 3, 1915.

PASSES ANTI-INTER-MARRIAGE BILL

The Afro American Ledger

Odious Bill Carried Thru House But Senate Committee Will Probably Reject It. Colored Citizens Protest

Washington, January 15.—By a vote of 228 to 60 the House of Representatives last Monday passed a bill prohibiting the intermarriage of white persons and Negroes in the District of Columbia. The bill is drastic in its provisions, imposing both fine and imprisonment upon whites and blacks alike who violate the proposed law, and visiting equally severe punishment upon any minister or magistrate who performs a "mixed" ceremony. The measure was introduced by Representative Clark, of Flordia. The bill not only affects residents of the District, but persons of either color who enter the District with other than a wife of like color as himself. A white man coming into this city with a colored wife is regarded as a violator of the law, and the couple is liable to prosecution. A minister who performs a ceremony in violation of this statute is liable to a fine of $250 to $1,000 and imprisonment for not less than six months nor more than one year.

In the House Monday the Clark bill provoked a lively discussion. A notable speech was delivered by Representative M. B. Madden, of Illinois. He said, among other things:

"I am opposed to intermarriages of the races, but I am opposed to making such marriages a crime. The Negroes are willing to confine their marriages to their own race, but they have a right to demand that the women of their race shall not be considered the legitimate prey of the men of other races. If the blood of both races can be kept pure by law, all right, but who can assure this? By all means, if we are to have a law against mixed marriages, that law should also provide for exposing those who boast of the purity of their blood while they continue clandestinely and illegal relations with those against whom this law is directed."

The measure is now in the hands of the Senate Committee on the District of Columbia. The opinion is expressed in some quarters that the bill will never pass the Senate. Dr. Ernest Lyon, E. B. Taylor and Rev. W. W. Allen, members of a committee appointed at a meeting of Baltimore citizens, were here Thursday conferring with local race leaders regarding the bill.

The committee also saw Senator Moses Clapp and several other Senators. It was explained to the Senators that "mixed" marriages were not favored, but the making of such a crime for the few who contract such alliances. It was pointed out that such a law left no redress for a colored woman traduced by a white man, and that it would be unwise for Congress to pass legislation setting up a racial barrier. The National Association for the Advancement of Colored People is also opposing the bill.

REFUSED ADMISSION TO WHITE SCHOOL

BOY IN MD. ACCUSED BY TEACHER OF HAVING BLOOD PARTLY TAINTED.

(Special Cable to The Washington Herald.)

Upper Marlboro, Md., May 4—The board of county school commissioners today sustained the trustees of the Aquasco school in their action in denying Joseph Greene Gardiner, nine years old, admission to the white schools of that district.

Early in the year Miss Helen Brisco, teacher in the Aquasco School, acting upon the advice of the trustees, refused to admit young Gardiner, the report being circulated that the boy's blood was tainted. The boy's father filed a petition with the county school commissioners asking that the action of local trustees be revoked. A volume of testimony was taken about a month ago and the commissioners have since been studying it. Today they rendered a decision which denies young Gardiner the right to enter the white school. The matter will probably go to the State Board of Education and ultimately to the court.

The Guardian
5/15/15

Amalgamation – 1915

Miscegenation.

No. 10 Part 3.

9/23/15

To the Editor. *Izwe la Kiti*,

Sir,—I take up now the final portion of my tenth letter in reply to Dr. Hertslet's 12th reason for opposing miscegenation of Black and White in South Africa.

Abantu Botha

66. If the rash statements quoted from *Het Zuidwesteu*, and Dr. Calder (See § 64) be true, then why the dread to grant the natives—in the spirit of Cecil Rhodes—"eqnal political rights to all civilized men." The franchise is the only ground whereon these down-trodden sons of the British Empire can appear as men, who, as you yourself, declare, are desired to "develop a wholesome racial pride?" "*Ho anthropos este politikon zoon.*"—"Man is a political animal." So asserted Aristotle. If the statement made by that Greek philosopher holds good in White Man's case, it holds good likewise in the case of the Black. But a curious creed is being cherished and fostered in this ill-fated land—a creed which refuses Black Man any share in things political, a creed which exacts from the Black taxation whensoever and wheresoever it can, yet, dog-in the manger-like, denies him representation even in matters that affect himself. Thus is the Black Man thwarted from reaching the utmost perfection of his impefect nature which is possible nowhere save in politics—the sum and total of all sciences from Religion down to the meanest Arts—for politics alone of all of them penetrate and "reach to the kernel of life"—whether of the White Man or the Black. And stifling the Black Man in this manner you are in reality stifling yourselves; but this you fail to perceive or understand, since the state of your politics is polluted and degraded to the further most degree. Thus, after all is said and done, Dr. Hertslet's wish is but a "wish" of the lip—not of the heart; and *Vox clamantis deserto*—'the voice of one crying in the wilderness;" for when pressure is brought to bear upon him, he will desert the cause even as he deserted it at Ntabamhlope. Here I present him a pill of his own manufacture:—"The writer" i.e., of the pamphlet entitled *Native Problem* "most definitely does have a good time (at Ntabamhlope); he thoroughly enjoys his life and work; there is abundant outlet for all his energies, and scope for the employment of all his faculties; *and he would not change his present work and home with any man living*"—Lewis E. Hertslet, *loc cit* p. 36. Dr. Hertslet has quitted Ntabamhlope and is now a sojourner in Johannesburg. Thus he has gone back on his own word and has proved his native name "Vunguzumoya." In the course of a few weeks I shall cite another instance or two, to prove that the Zulu who bestowed on him that name, was a man with no mean powers of penetration.

67. Why the determination of the White Man to tread and keep down the Native in almost every avenue of life?—since it is admitted by Dr. Hertslet himself that "he is emphatically worth helping" (p. 32). Why, when grappling with a common foe do white people reject Native aid. This is done under the flimsiest of pretests, viz:—that the war is one between and white. France denies you English in this view; and Great Britain, on her noblest plane, sets an example, that ought to cause you of White South Africa to blush with shame. You wish to see the Zulu "develop a wholesome racial pride!" This is because your post-Grey methods—not one of which was right,—have led you, blind guides and error-smitten rulers of South Africa, into perpelexities, whence you cannot easily extricate yourselves. You Missionaries, and they—the guides and rulers—have signally failed to lead the Bantu Races on the way by which they should have gone. Did Mankulumana lie, when he told you that your word which should be "one" is forked, and conflicting? For a century have you striven to rule the natives—*first* by a policy, which set forth—"that allpower and status, both political and judicial, should be abrogated from the chiefs."—That was, in the main, the Boer view;—*secondly* you reverted to the rule by and through the chiefs whom you made responsible to the Government. Both policies have failed; and you are now proposing segregation as a remedy. In this also you will be doomed to failure and ridicule.

68 Why do you fail where others have succeeded? Is it not because you wilfully refuse—spurred on this course by prejudice—to adopt the right and only course, by granting equal rights to all natives, who are entitled thereto? Why do you fail where others have succeeded? New Zealand, a younger commonwealth than any State here in South Africa, puts you to shame. Members of her subject race, the Maori—erstwhile cannibals—have been led upwards on the right path; and are now "law-abiding, educated, and useful citizens, taking prominent part in public life," which you of White South Africa withhold from the African. Why do you fail, where others have succeeded? Algeria a younger State than here in South Africa is "represented in the Parliament of Paris by aborigines and elected deputies." Here again, the French put you of White South Africa to shame.

69. So long as prejudice—backed by a false political creed, and a sham Christianity—sits upon the throne, and sways the hearts of Europeans in this land, the welfare of both the White Man and the Black will never reach its best and highest plane. The White Man is himself the sinner in this regard, since it is he who loathes to ascend, because in that ascent he is chained to the Nigger. This steadfast, loyal, black comrade he tramples down because of his frizzled hair, and swarthy complexion; yet he will grant rights and priveleges to inveterate foes—and open rebels, caught red-handed at their game—because of the whiteness of their skin. If the reward of some of these rebels be "*Forgive and Forget*"—what will General Botha extend to the accursed Black Man, who has not stained himself with rebellion? There also, the native sees through the hollowness of the sham, and laughs you to scorn, in his scorn there lurks suspicion; in his suspicion there is disgust; in his disgust there is secret, or open hate

70. "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you."—Ex. xii; 49. "Ye shall have One Ordinance, both for the stranger, and for him that was born in the land."—Numb. ix. 14. "One Ordinance shall be both for you of the congregation, and for the stranger that sojourneth in your generations; as ye are, so shall the stranger before the Lord." "*One Law* and *One Manner* shall be for you and for the stranger that sojourneth with you."—Numb. xv. 15, 16. "There is neither Jew nor Greek, there is neither bond nor free ..... for ye are all *One* in Christ Jesus."—Eph. iii: 28. These are Divine commands, and well worthy—since none better are forthcoming—of application. Feed here, all you of White South Africa! Since you boast that you are a Christian nation, feed—be satisfied! Better yourselves; and straightway do—*not gossip* about—the work of the christians! Wipe out all abominations from among you, abominations which the heathen orator, Mankulumana, clearly detected, and fearlessly condemned. If General Botha and his clique be so stiff-necked as to ignore them, then let them be prepared to read with Belshazzar, the writing on the wall—"MENE, MENE, TEKEL, UPHARSIN"—Dan. v. 25. Then, and not till then, will they learn the truth that the State, of which they are the helmsmen, is doomed and must pass away, to give birth to another, whose pilots will heed the Divine injunctions quoted above, so that this State may live, and prosper, and discharge the duty required of it.

71. As a fitting conclusion to this letter, may I be permitted to extract the following from the pen of one of your own tribesmen. His warning, I am confident, will go further than mine—"With all our energy and resourcefulness It must, I think, be confessed, that as a colonising nation we have not shown that suppleness of accommodation, that sympathy of tact which gave such marvellous stability to the conquests of Alaxander and the defendencies of Rome. Wherever we have gone-strong, self-confident, defiant-we have too often carried with us intensest prejudices, and either ignored or trampled on the profoundest and most cherished convictions of the conquered races. And the result has been, that Christians though we are,-and animated as thousands of our sons have been with a sincere desire to elevate and ameliorate the condition of the people we govern—and chivalrous as have been the isolated acts of beneficence which not unfrequently we have bestowed on them—we have *not* succeeded in securing the loyalty the affection even the devotion, which pleasure-loving Greece and iron-handed Rome were often able to gain for themselves in a space of time so much more brief ..... We conquered indeed, but we conquered by fire and sword, and every burning hamlet, and every devastated field, though it seemed but a just retribution exacted on murderers of women and boys and little children and greyhaired old men, was yet a fatal proof that we had not understood the character and still less

had we won the affections of the race whose hatred against us after 100 years of domination, blazed no less fiercerly than our indignation against them.—"*Farrar Lanny* and *Langs*." pp. 302-303.

72. Lastly—On the Native Problem, Dr. Hertslet says, in his pamphlet *The Native Problem*: p. 5, that:—"It is a problem that is above party politics, that it is more important than closer settlement or bilingualism, or defence, or education, because it intimately affects each one of these important questions. It has been looked at, and talked about, played with, and touched at various points, but seems never to have been manfully tackled." You of White South Africa have been for almost hundred years searching for a solution of *this* problem. In Sir George Grey's time you were more fortunate, than now, in your quest, since you were on the right track. Ever since you forsook that great pro-consul's policy, you have—b'ind l aders, and still blinder rulers:—fallen together with the blind whom you lead and rule—into the ditch, whence you cannot extricate yourselves or them. In that ditch you are fraught with direr evils because you are obdurate, and will not hear. Would you find the true solution of the Native Problem? Return then instantly to the right road! Put away from you—once and for all—your political trickery and humbug! Faithfully adhere to the Divine injunctions cited in § 70 above! Steer full steer straight ahead; then all difficulties and obstacles in the way of your solution of the Native Problem will vanish as the mists before the sun. Thus will your solution not only be swift, but simple and permanent. You believe in, and are searching for another path which shall lead to the solution of this problem? There is none other than the one I have pointed out! If you reject *this*; then search until the end of Time—I defy you, servant of the Lord—to find a better or a truer solution than that whereto you are directed by the Divine!

73. I have investigated Dr. Hertslet's twelve reasons for opposing Miscegination of Black and White in South Africa, and have found every one of them punctured. In my next article I shall deal with his replies to the three questions I set him in my first letter.

Yours, etc.,
ROBERT GRENDON.

PASTOR OF NEGRO CHURCH IS WHITE

Rev. Farrier F. Martyn, Scion of Prominent St. Louis Family, Arrested After Elopement.

HAS HAD SEVERAL WIVES

One Was Congressman's Adopted Daughter—Father Was Head of Fashionable Church.

The elopement Octo ber 4 of Rev. Farrier F. Martyn, pastor of the First Negro Baptist Church, with Vera Davis, 17-year-old negress leader of the choir, led to the revelation that Martyn is a white man of high birth and attainments, and that his own misconduct was responsible for abandoning his place in society, making his home with negroes and becoming one of them, in so far as was possible.

Martyn, whose career of misconduct began prior to 1887, and hos continued up to the present moment, is the son of a former pastor of the old Pilgrim Congregational Church, that stands at Ewing and Washington avenues.

When Rev. Dr. Carlos Martyn, his father, was pastor of the Pilgrim Church it was one of the most fashionable in St. Louis. His pastorate extended from 1869 to 1871, after which he went to Chicago, and later to New York.

Wedded Editor's Daughter.

When the son was at the beginning of his career he became the husband of Miss Dorothy E. Jones of St. Louis, daughter of the late Col. Charles H. Jones, editor of The Post-Dispatch.

His father-in-law gave his ministerial son-in-law a position on The Post-Dispatch, and for a time he contributed religious articles.

He showed an aptitude for the newspaper business and was sent to New York, where he succeeded the late Maj. Albert Lawson as New York correspondent for The Post-Dispatch.

Had not Martyn disappeared with Vera Davis, and had he not been arrested in Yonkers, N. Y., charged with a violation of the Mann act, his previous career might not have come to light.

Returning to this city, where two decades or more ago he held a high position in society, he represented himself as a negro, and when he preached one trial sermon in the same edifice in which his father held the pulpit more than 40 years ago, his eloquence swayed the negroes who now tenant the building, and he was immediately employed as pastor.

Africanism Not Doubted.

There was nothing in Martyn's personal appearance to indicate he was a negro, but when he proclaimed himself one the negro congregation did not question him.

When he brought his wife, whose race never would for an instant be questioned, he was hailed with a joyous welcome.

No pastor was ever more solicitous for his flock than he. The women members were treated with a courtliness which, coming from a man whose complexion and speech could not be distinguished from a white's completely won them, and the men, under the influence of his eloquence, trusted him implicitly.

Vera Davis, dark of complexion, and recently graduated from the Sumner High School, was the choir leader. She lived with her mother, Sequenia Davis, at 1004A North Leffingwell avenue.

Mrs. Davis was pleased when her pastor called at her home to consult with her daughter about the music, as she thought. She knew the pastor's wife and was on intimate terms wit her. She never suspected, and her daughter never told.

Divorced by First Wife.

Martyn's plans for his church were ambitious. He said he wanted to build a new edifice and proposed delivering a series of lectures, from which he was to raise $6,000. When he wanted $300 advanced for expenses for the tour it was not advanced.

Advertising matter proclaiming him as the "most eloquent of his race" was prepared, and a vigorous campaign was planned.

October 4 he departed. Vera Davis went away the same day. A few days later it was recalled that thep astor and the choir leader had been seen together that day. The police and Federal authorities were consulted, and the arrest followed.

Hartyn was divorced by his first wife in 1887. After he abandoned the pulpit for the newspaper work in New York his mode of life changed. He became a Bohemian.

It was discovered that he was paying frequent visits to a woman in Brooklyn, and it was developed that he was visiting the adopted daughter of a Republican Congressman from Alabama.

After the divorce, Martyn married the Congressman's daughter and again visited St. Louis, and took up his ministerial work, but disappeared in another short while.

Present Wife Is Educated.

His present negro wife is living at 4175 West Belle place. She is a large woman, may shades darker than a mulatto, but is evidently of some education.

She was shown a letter written by Martyn shortly after he was divorced by his first wife, and she identified the handwriting as that of her husband. She said he had never mentioned having been married before, and she was overwhelmed with the disclosures the letter contained.

She said she had been married to him six years ago in New York, and she had never suspected him until he disappeared and the stories of his elopement with Vera Davis were told her.

Martyn was back in New York in 1903 and was in trouble in September of that year. He was arrested on complaint of Miss Mary Sheehan, who charged him with converting to his own use a diamond ring she had given him to be repaired. He was placed in the Tombs.

ANTI-INTERMARRIAGE BILL INCREASES MIXTURE OF RACES AND ENTIRELY OUTSIDE OF WEDLOCK

OUTRAGE ON COLORED WOMEN AND OFFSPRING WHEN SEDUCED BY WHITE MEN WHO ARE FREE TO PREY UPON "COLORED" WOMEN, WHILE WHITE WOMEN CAN COMPEL FATHERS TO ASSUME RESPONSIBILITY FOR THEM AND MAINTAIN AND EDUCATE THEM.

National Independence Equal Rights League Advises That This Editorial Be Cut Out and Sent to Every Northern Senator and Representative as Well—Sent it to Yours.

(The Congregationalist, National Organ of Congregational Church, Boston, Mass., Jan. 28, 1915, by Ralph Cobleigh.

The National House of Representatives has committed a serious blunder in passing the bill which prohibits the intermarriage of persons of white and Negro blood in the District of Columbia. The certain evil effects of such a measure have not been comprehended by many members of Congress. Otherwise, how could there have been the overwhelming vote in its favor which was recorded—238 for, 60 against, 126 not voting?

The bill provides that if a person having one-eighth or more of Negro blood marries a white person in the District of Columbia both shall be liable to a fine of $1,000 to $5,000 or imprisonment from 1 to 5 years, or both fine and imprisonment; and a minister officating at such a marriage shall be fined from $250 to $1,000 or imprisonment from six months to a year or both.

No Movement for Intermarriage—Law an Insult.

Many friends of the Colored people and most Colored people themselves question the wisdom of intermarriage because of THE PRESENT ATTITUDE OF SOCIETY TOWARD SUCH MIXED MARRIAGES. The fact that in the departments at Washington there has been no intermarriage of white and Colored clerks during the last half century shows there is no urgent necessity of such legislation there, in any view of the case. But it is an insult and indefensible discrimination against Colored American citizens to SELECT THEM OUT FOR SUCH RESTRICTIVE LEGISLATION BY THE NATIONAL GOVERNMENT. Such laws exist in the Southern states and their effect has been to encourage the worst habitual immorality between the races and to deprive Colored women of legal defense against betrayal by white men and of support for their offspring.

Intolerable Outrage Upon Colored Women—License to White Men.

If the purpose of the bill, as is pretended, is to keep the races from mixing, it is sure to defeat its own end. Already the races are so mixed that no one can determine the point where one ends and the other begins. This mixing has occurred almost entirely outside of wedlock, in states where laws prohibited intermarrage. This law will work in Washington as similar laws work in the South—to increase the number of illegitimate children, to degrade such children and Colored women, to encourage immoral white men in their devilish practice of preying upon any girl or woman, who may be as white as themselves but have been placed outside the pale of the law by the fact that she has one-eighth Negro blood in her veins, while white women may compel the fathers of their children to recognize the legal status of children and assume responsibility for their maintenance and education.

The Congressmen who innocently supposed that they would be checking the mixture of races by passing such a measure are on the wrong track and all friends of sound morality and justice should lose no time in communicating with their Senators in protest against this measure in order that the bill may not be passed by the Senate, as there is great danger that it may be unless strong public sentiment is manifested against it.

JUDGE AWARDS $80,000 TO COMMON-LAW WIFE

Memphis, Tenn., May 16.—The courts have decided that Bettie Hicks and her eight children should have the $80,000 left by the white father of the children. Mrs. Hicks was the practical slave of the white man as well as his common-law wife, and it was proven that the children were all his without doubt.

The mother and the children are densely ignorant and when found were working in the fields in overalls and male attire—the girls never having seen a petticoat.

Amalgamation - 1915

A NEGRO MEETING AND AN OCTAROON GIRL.

Victor I. Masters, Editor of Publications.

(From the Home Field.)

Early in October it became my privilege to go to Alcolu, South Carolina, to participate for two days in the great religious campaign for Negroes conducted there under the patronage of the Alderman Lumber Company by Rev. Richard Carroll, Home Board Evangelist to Negroes.

Alcolu is a thriving town built by Mr. W. D. Alderman and his sons and practically owned by them. It is one of the greatest, if not the greatest, of the lumber plants in the South owned by a single family. It is in the coast-belt section of the state, in the midst of the long leaf pine region, and the plant includes a railway of perhaps fifty miles.

The Aldermans are Baptists and are **of that kind of wealthy Baptists for which we may well thank God, while we pray for their number to be increased. Largely by their support there is in the town a handsome and adapted church building for the white Baptists and capable pastor, Rev. H. K. Williams, in charge.**

The lumber company employs many hundreds of Negroes, besides whites. There is no adequate force for the development of spiritual stamina and moral integrity among the Negroes in most of the little churches of the blacks in the region near Alcolu and along the line of the Alderman railroad. Mr. Robert J. Alderman conceived the idea of inviting Rev. Richard Carroll, with his large and handsome tent, which the gifts of Mr. Alderman and two other white friends enabled him to secure, to hold an evangelistic meeting for the blacks. This Brother Carroll did in a way that will not soon be forgotten in all that section.

On Sunday afternoon there were in the tent at a men's meeting not fewer than 1,000 Negro men and perhaps 300 white men, while meetings were in progress elsewhere in which there were 600 to 800 Negro women and children. The Alderman railway ran an excursion train on which hundreds of Negroes came from the lumber camps and elsewhere, and a great many came in from the surrounding farms, making a total of probably 1,800. On the next day the great lumber plant was closed down for two hours while the meetings were in progress.

Richard Carroll told a story before the meeting for men only which showed his wonderful tact in dealing with the embarassing facts in the relation of the races, and which made the white men present think seriously about a particularly obnoxious injustice which the superior race is responsible for shouldering on to the weaker group. I cannot discuss the case here with the frankness the speaker used in the men's meeting but yet it is practicable to present the leading outlines of the case of Mazie.

Mazie, said Brother Carroll, is four teen years old and so fair of skin that she could go where she was not known and pass as white. A certain white man in the state had sent for Carroll a year or two ago and asked him to take this child and educate her. The mother, who lived on the white man's place, was a quadroon. Before anything was done to provide for the support of Mazie in her education, the white man died.

Before a great while the wife of the man sent for Brother Carroll to come to discuss with her the case of Mazie. The widow was expecting to marry again and she wanted to get the mother of Mazie out of the way and this child of her husband provided for in a way that would safeguard the girl's character at an age when it would almost surely be contaminated if she was thrown out on the world.

Though seven-eights white, Mazie must be honest and pure, if at all, by the help of the blacks. Brother Carroll told the widow he and his wife could not keep Mazie because of his constant evangelistic traveling. In this emergency, the President of a Negro college at Columbia, himself and his wife being nearly, or quite full-blooded Negroes, took Mazie and promised to try to educate her, though there was no means whatever in sight for her support. I am sorry I have lost the name of this man, for I was much impressed both by him and his wife. He can. however, easily be reached through Rev. Richard Carroll whose home address is Columbia South Carolina.

The white men under that tent were brought to a close view of the fruit of the white man's sin, which habitually makes a liability and burden to the blacks, while the whites sidestep. Ah it was a lesson which struck in! To turn that girl loose at fourteen, white and yet a Negro, was practically to turn her over to a life the end of which is shame and ruin. Rather than let her go, faithful Negroes took her, like the good Samaritan did the wounded man on Jericho road, while the whites passed by on the other side.

At a later hour, when the women were in the tent, Carroll without remark had Mazie to stand out on the platform. Then he had the Negro crowd to march up with their small coin and put something on the table to help educate Mazie. Meantime I proffered to go with a hat among the whites. Many of those white men contributed.

I could wish that incident could be staged as it was at Alcolu in every community in the South. In a most impressive way it would bring home to white men the truth that the way of the transgressor is hard and it would crystallize the manhood and decency of any average group of men so that they would feel the cutting indignation which it deserves against the sin of a white man which eventuates in the situation of the presence of that practically white young girl in Carroll's tent typified.

For three years the Evangelistic Department of the Home Board has done work among the Negroes. The effort has been almost unbelievably successful and beneficial. The effort at Alcolu, made possible by the religious concern of a white Baptist business man who directs large interests, is a new venture. Its success depended in part upon good will of the average white citizens of an essentially rural community and on the support of some commanding white personality. It had both of those at Alcolu and the result was large, blessed and gratifying. The hope is here expressed that there will be other large employers of Negro labor who will follow the example of the Aldermen at Alcolu in arranging for evangelistic campaigns for their Negro people.

Rev. Richard Carroll himself is half white and half Negro. He has truly remarkable gifts for helping the Negroes and for bringing about between the races a better understanding and a sense of mutual responsibility. Wherever he has gone in his work throughout the South with the Home Board, he has made for himself a reputation with white people similar to that which he has enjoyed in South Carolina for many years. One of Carroll's strongest methods of helping the Negroes is to get the white people to stand by him while he does it, and in this I have never seen him equaled.

Not only does he gain the good will and support of the more thoughtful and responsible whites. If once the class of whites hear Carroll who help to make race trouble, and who fan the fire of prejudice and passion, they are no longer dispised to breathe forth slaughterings against the Negroes, or, at least, against Carroll. God bless him, and give him ever in larger degree the support of both races in the good work which he is doing.

Home Mission Rooms, Atlanta, Ga

Miscegenation

Dunbar - Bitho

No. 11, Part 3.

To the Editor, *Izwe la Kili.*

Sir:—I now take up the final portion of this eleventh letter in reply to Dr. Hertslet's remarks with regar to the points raised by me in my fir letter.

. The life and mission of one more Half Caste demands a detailed account, and to this I now proceed. Here he is—whose star has lately set in Britain, home devoid of Prejudice—who during life had "swept the Lyre," and wrought thereon celestial chords," which touched, and permeated through and through the emotions, and commanded the respect and admiration of the civilized world. Being on one side the offspring of Emotion, which is characteristic of the African, he blended this Emotional with that of the Intellectual, which is characteristic of the European; but the Emotional was uppermost in his nature. His was assentially a Mission of Emotion, by which, and through which he strove to interpret in his Art, the Sublime and the Beautiful. His was essentially a Mission of Emotion—I repeat;—and Emotion is the child of Spiritual Heat—and Spiritual Heat the offspring not of Intellect or Wisdom, ut of Love. I shall here reproduce what others saw and said of him. The *Westminste' Gazette* (quoted by "A.T. and O. Rev.' —Sep. 1912) says thus:—

"It was a pleasant trait of the late Mr. Coleridge-Taylor, and characteristic of his sturdy nature, that he never sought to keep in the back-ground his Negro origin, but on the contrary, was thoroughly proud of it, and of his own position as the first notable composer to come from the Coloured races." And says Mr. Duse Mohamed in *A. T. and O. Rev*, Sep. 1912 "the above [reference] was the keynote of Mr. Coleridge-Taylor's existence. Ever proud of his race, ever proud of his achievements, because of the benefits those achievements were likely to confer upon the people of his father. He knew the darker races to be so indiscriminately villified [*Dr Hertslet please note*] and their capabilities so frequently under-rated, that he always believed himself a pioneer for good, and a living testimony to their intellectual possibilities. He also exemplified in no uncertain manner the African's capacity for unbounded gratitude [*certain Europeans maintain that he has none!*] for he never tired of acknowledging his deep debt of gretitude to Colonel Herbert Walters V.D. who made himself responsible for Mr. Coleridge-Taylor's musical education. Samuel Coleridge-Taylor was at 15, Theobalds Road, London, on August 15th 1875. His father was a doctor by profession, and a native of Sierra Lione, West Africa; his mother was an Englishwoman. Samuel Coleridge-Taylor's genius may truly be said to have asserted itself when as a boy of six, Mr. Joseph Beckwith discovered him in Waddon New Road, Croydon, "holding a very small-sized violin in one hand, and playing at marbles with the other." The violin lessons begun by Coleridge-Taylor's grand-father were carried on by Mr. Beckwith during a period of eleven years, and he also taught him "music gnnerally." The real discovery was, however, made by his guardian, friend, and benefactor, Colonel Herbert Walters, V. D,, late commanding the 4th Battalion "the Queen's Regiment." The gallant Colonel's notice was drawn to Coleridge-Taylor by Mr. Drage, the head-master of the British School, Croydon, where the brilliant composer was educated. Through Colonel Walters kindly interest he entered the choir of St. George's Presbyterian Church, Croydon, where his beautiful soprano voice procured him the solo work of the choir, and subsequently he followed Colonel Walters to St. Mary Magdalene Parish Church Croydon, where he also became solo boy until his voice broke. At thirteen he was not only a brilliant violion soloist but was the feature at the choir concerts and local entertainments. After he left school, Col. Walters interested Sir George Grove on behalf of the youth and he entered the Royal College of Music as a student in 1890. In 1893 he won an open scholarship for composition; but in the previous year Sir George Grove had discovered signs of Coleridge-Taylor's "distinct originality and ability," for he had already written several commendable part-songs and anthems, one of the latter having so greatly appealed to Sir George Martin, that he immediately had it sung at St. Paul's Cathedral. His first anthem was published in January of the same year, immediately followed by four others—not bad for a boy of seventeen who, like Sir Authur Sullivan, began his creative career as a composer of Church music. He remained a student at the Royal College of Music for seven years, but he was not idle; he gave concerts of Chamber Music at Croydon, and among his compositions of 1895 was a "Quintet for clarinet and strings" with which Joacchim was so pleased that he led a performance of it at Berlin in 1897. In June of the same year he gave a concert at the Salle Erard of which the *Musical Times* said:—"Admirers of national music should have flocked to the Salle Erard on the 5th ult, when that remarkable young composer, Mr. Coleridge-Taylor, who, as our readers know, is of partly African descent, gave a concert. The programme consisted of nine new songs, some pieces for violin and pianoforte (Hiawatha Sketches), and five Fantasiestücke for string quartette, all of his own composition, interspersed with recitations by the gifted young negro poet, Mr. Paul Dunbar (another of Dr. Hertslet's despised half-castes). We cannot find space to do more than *generally express our astonishment at a composer barely out of his teens, who produces work after work showing remarkable originality in almost every bar. Mr. Taylor, while still a student, reflects neither his teacher's nor anybody else's music; such a case being perhaps, without precedent in the history of our art.*" There have been boy prodigies in abundance, but never before in the history of music has a boy, showing early promise such as that identified with Coleridge-Taylor's early youth, fulfilled that promise on arriving at man's estate. The writer (Mr. Duse Mohamed) has watched Mr. Coleridge-Taylor's progress, observing the many landmarks he made in a career pregnant with achievements. "*Hiawatha's Weddina Feast*" has practically done a

found of the civilised world, including Constantinople. His music to "*Herod*" "*Ulysses*," "*Nero*," "*Faust*" "*Endymion's Dreams*," "*A Tale of Old Japan*," "*Symphonic Variations for Orchestra*," and more recently "*Othello*," have contributed to his fame. So industrious and prolific was he that it is quite impossible, owing to exigencies of space, to fully record his important compositions. . . . . He was elected Principal Professor of Musical Composition at the Guildhall School of Music, London. For six years he was, and up to the time of his death, conductor of the Handel Society of London. He has visited America three times, *the last occasion being for the purpose of conducting a purely white chorus and orchestra of 600.* [Dr. Hertelet please note]. His first visit to America was to conduct the S. Coleridge-Taylor Choral Society of 300 coloured people at Washington, D.C. After the festival held in the Convention Hall, Washington, he was feted, and presented with a massive silver loving Cup, upon the three panels of which are the following inscriptions:—

PANEL 1.—**"A token of Love and Esteem to Samuel Coleridge-Taylor, of London, England, in appreciation of his achievements in the Realm of Music."**

PANEL 2.—**"Presented by the S. Coleridge-Taylor Choral Society of Washington, D.C., to their distinguished guest, on the occasion of his first visit to America, to conduct "Hiawatha" and "Songs of Slavery," November, 16th, 17th and 18th, 1904.**

PANEL 3.—**"It is well for us, O brother, that you came so far to see us."**

And now—to crown the hero—the panegyric on Samuel Coleridge-Taylor, by the British poet Alfred Noyes in the *Daily Mail*, will conclude this portion of my letter:—

I.

"Farewell! the soft mists of the sunset sky,
Slowly enfold his fading birch-canoe!
Farewell! his dark desolate forests cry—
Moved to their vast their sorrowful depths anew.

II.

Fading! may lifted thro' a heaven of light,
His proud sails brightening thro' that crimson flame,
Leaving us lonely on the shores of right,
Howe to Poneman take his deathless fame.

III.

Generous as a child, so wholly free
From all base pride, that fools forgot his crown,
He adored Beauty, in pure ecstasy,
And waived the mere rewards of his renown

IV.

The spark that falls from heaven not oft on earth,
To human hearts this vital splendour gives;
His was the simple, true, immortal birth!
Scholars compose; but THIS MAN'S MUSIC LIVES!

V.

Greater than England or than Earth discerned,
He never paltered with his art for gain,
When many a vaunted crown to dust is turned
This uncrowned King shall take his throne and reign.

VI.

Nations unborn shall hear his forests moan;
Ages unscanned shall hear his winds lament,
Hear the strange grief that deepened through his own,
The vast cry of a buried continent.

VII.

Through him, his race a moment lifted up
Forests of hands to Beauty as in prayer;
Touched through his lips the sacramental cup
And then sank back—benumbed in own bleak air

VIII.

Through him, through him, a lost world hailed the
The tragedy of that triumph none can tell; light
So great, so brief, so quickly snatched from sight;
And yet—O, hail, great comrade, not farewell!

Yours etc.

ROBERT GRENDON.

FISK STUDENTS MAKE STATEMENT ON RECENT DANCE

Members of the Famous Educational Institution Claim Rumor False That Visitor Paraded White Paramour at the Reception Given at Dreamland Sept. 2.

ARTICLE WELL WRITTEN

British Subject Legally Married to Lady Connected in "Windy City"—Only White Man Present, says Committee.

A committee from the Fisk Alumnae came to the office of the Chicago Defender this week and met the staff. They gave the editor the following article which explains itself:

To the Public:

Fisk graduates and former students living in Chicago invited visiting graduates and their Chicago friends to attend a reception at Dreamland Hall, September 2, the proceeds from which are to go to Fisk University. The affair, from a social and a financial point of view, was a decided success, there being a large attendance of Chicago's leading people.

The management was fully satisfied that everything had been done with credit to the university and had received many encomiums from the visitors and Chicago friends who attended. It was, therefore, with shock and deep regret that the committee's attention was drawn to the erroneous statement in last week's issue of the Chicago Defender that a woman had openly paraded her white Southern paramour without molestation on the part of the management.

The undersigned, who formed the committee on management, wish it very clearly stated to the public, on whose judgment they rely, that there was no such white person present at the reception as described in the columns of the Defender. The truth of the matter is that there was present a prominent white citizen of Canada who is LEGALLY MARRIED to a colored lady, well connected in Chicago, the cousin of a prominent attorney practicing here. This gentleman was vouched for by Dr. A. C. Browne, of whom he is a patient and friend. Any person especially interested in ascertaining the identity of this gentleman can obtain information in regard to his reputation, matrimonial connections, present address and calling from any member of this committee.

In fairness to all Fisk graduates and the institution which stands for intellectual development, social and moral uplift, it is but just that it should be stated through the columns of the Defender, that the information upon which this article was based was the baldest kind of fabrication, especially so since the only persons to whom it could, in any probability refer, were neither Southern by birth nor connected with Fisk University. It is but just that it should also be stated in this connection that many graduates of Fisk University in this city are engaged in the practice of professions, the pursuit of business, the departments of the city and Federal Governments, in civic and public welfare work and in general, give prominence to everything that pertains to racial life in the city of Chicago. These same graduates and former students have too high a conception of the standards of life to countenance or tolerate anything which would mean a departure from the ideals of right living and right thinking.

We herein express the hope and belief that this explanation will serve to disabuse the minds of the readers of the Defender and the public in general of any wrong impression which may have been given by the article or its headlines.

Thanking you for past patronage of our efforts to aid our beloved university and asking a continuance of the same, we are, Respectfully,

James R. White, M. D.; A. C. Browne, D. D. S.; Ethan O. Marshall, Wm. A. Hawse, Estelle E. Webster, Oscar H. Sublette, Wm. Sylvester White, Ph. G., Chmn.: Florence G. Jackson, Sec'y.

The Vicious Race Prejudice Bills.

There is no compensating good to be had, even from the standpoint of present expediency, in the passage of the unjust and reactionary measures now before Congress to prohibit the intermarriage in the District of Columbia of white persons and those of one-eighth or more of Negro blood, and to establish the Jim Crow street car. The House has already passed the so-called anti-intermarriage bill by a large majority, and its passage by the Senate is also a dangerous possibility. The Jim Crow bill has been favorably reported to the House. These bills propose for the first time in the 50 years since emancipation the establishment by the United States of a legal status of inequality between its citizens of Caucasian and of African descent. Both bills ought to be defeated once for all.

The moral effect of the proposed intermarriage prohibition would be incalculably evil. Its avowed purpose, to prevent the mixture of white and Negro blood, would be hindered rather than helped by such a law. Such mixture hitherto has not come chiefly through marriage, nor would the prohibition of marriage tend to check the process. On the contrary, the withdrawal of the marriage right from the woman concerned would naturally operate to make her more sought as the prey of white seducers, while withholding the protection due the innocent victims, mothers and children alike. The conditions under slavery and the experience of such states as have laws similar to that proposed for the District of Columbia are sufficient testimony.

Whether intermarriage of whites and Negroes will ever be other than very infrequent in this country is a question which need not be considered in connection with the proposed vicious law. Doubtless for very many years such unions will be generally disapproved, both by whites and Negroes, notwithstanding that many excellent Americans are a mixture of these races and that such mixture is not uncommon in other advanced countries. The objection to such marriages, law or no law, will continue to operate to make their number few. In 50 years, for instance, it is said that there have been no intermarriages of white and colored clerks in the Washington departments. Surely it is better, even as a measure for preserving race purity, that there should be a few legal marriages between the races than many illicit unions. This is one of the alternatives which the lawmakers face.

The progress of the Negro since the days of slavery has been very great; all that could have been hoped. Continued progress at the same rate will reduce the American race problem to the possible minimum if the course is not impeded by such vicious and reactionary legislation as is now proposed. Massachusetts ought by every consideration of right and of honorable tradition to stand firmly against it. Senators Lodge and Weeks in particular face an opportunity and a duty which are unmistakable. The entering wedge of race discrimination in the laws of the United States is here again in insidious form. It has always been rejected before. It must be now.

A public meeting is to be held in Tremont temple Sunday afternoon, March 7, called by the Boston branch of the national association for the advancement of colored people, to protest against the reactionary and dangerous legislation which is proposed. It is also very properly urged by the association that Senator Lodge and Senator Weeks and the representatives in Congress from this state should hear unmistakably from their constituents as to their feeling in regard to the matter. The opinion of Massachusetts ought not to be in doubt.

A Cure For Miscegenation

The courts of Tennessee have decided that a white man's Negro common law wife is entitled to his estate, and accordingly awarded a Negro woman and her children $80,000 left by their white common law husband and father. A short while ago a Negro man in Granville county, N. C., sued a white man for alienating the affections of his wife and the jury gave the Negro a verdi t for $8,000. This sort of treatmeant in the courts will go a long ways towards breaking up the universal practice among white men of carrying on illicit relations with colored women, a practice which the Southern aristocrat created in slavery days and which has been perpetuated by his sons since slavery day's and which accounts for the four millions of mulattoes in the south. Every legislatve hall in the southern states has reverberated with the eloquence of statesmen asserting the inviolability of the Anglo-Saxon blood. Every southern state has made intermarriage between the races a crime, thus stripping the colored woman of legal protection and subjecting hundreds of them to an enforced state of common law wifehood. It is refreshing to note that the courts are beginning to establish the custom that if a white gentleman wishes to have a colored wife without giving her his name, he shall at least give her his worldly goods in return for her honor and chastity and virtue. And more of this sort of thing will break up the great danger of amalgamation so imminent in the minds of the Vardamans and Tilmans and Poes.

Amalgamation — 1915

MISCEGENATION.

No 10 Part 3

Abantu-Batho

[*By some unfortunate inadvertence the following letter has taken precedence to No 10, Parts 1 and 2 which should have appeared first but now have perforce to be published later. We, therefore, should, and do apologise to the author.—Ed.*] 5/27/15

To the Editor *Izwe la Kiti*:

Sir,—I take up now the final portion of my [redacted] in reply to Dr. Hertslet's 12[redacted] for [redacted] miscegenation of Black and W[redacted] South Africa.

66. If the rash statements quoted from *Het Zuid Western* and Dr. Calder (see § 64) be true, then why the dread to grant the the natives—in the spirit of Cecil Rhodes—"equal political rights to all civilized men." The **franchise** is the only ground whereon these down-trodden sons of the British Empire can appear as men, who, as you yourself declare, are desired to "develop a wholesome racial pride?" "*Ho anthropos este politikon zoon.*"—"Man is a political animal." So asserted Aristotle. If the statement made by that Greek philosopher holds good in the White Man's case, it holds good likewise in the case of the Black. But a curious creed is being cherished and fostered in this ill-fated land—a creed which refuses the Black Man any share in things political—a creed which exacts from the Blacks taxation whensoever and wheresoever it can, yet, dog-in-the-manger-like, denies him representation even in matters that affect himself. Thus is the Black Man thwarted from reaching the utmost perfection of his imperfect nature which is possible nowhere save in politics—the sum and total of all sciences from Religion down to the meanest Arts—for Politics alone of all of them penetrate and "reach to the kernel of life"—whether of the White man or the Black. And stifling the Black Man in this manner you are really stifling yourselves, but this you fail to perceive or understand, since the state of your Politics is polluted and degraded to the utmost degree. Thus, after all is said and done, your "wish" Dr. Hertslet is but a "wish" of the lip—not of the heart, and yours is "*Vox clamantis in deserto*"—"the voice of one crying in the wilderness;" for when pressure is brought to bear upon you, you will desert the Bantu cause even as you deserted it at Ntabamhlope. Here I present you a pill of your own manufacture. Swallow it and make known of its effect upon your belly.—"The writer [i.e. of the pamphlet entitled *The Native Problem*]" most definitely [redacted] a good time [at Ntabamhlope]; [redacted] thoroughly enjoys his life and work; there is abundant outlet for all his energies, and scope for the employment of all his faculties, *and he would not change his present work and home with any man living*"—Lewis E. Hertslet *loc cit* p. 86. You have quitted Ntabamhlope, Dr. Hertslet; and are now a sojourner in Johannesburg. Thus you have gone back on your own word; and here you prove your native name "Vunguz'umoya." In the course of a few weeks I shall cite another instance or two to prove that the Zulu who bestowed on you that name, was a man with no mean powers of penetration.

67. Why the determination of the White Man to tread and keep down the Native in almost every avenue of life—since you yourself, Dr. Hertslet, admit that "*he is emphatically worth helping*" (p. 32). Why, when grappling with a common foe, do you reject their aid? This you do under the flimsiest of pretext viz—that your war is one between white and white. France denies you in this view; and Great Britain on her noblest plane sets an example, that ought to cause you of White South Africa to blush with shame. You wish to see the Zulu "develop a wholesome racial pride." This is because your post Grey methods—not one of which was right—have led you blind guides, and error-smitten rulers of South Africa into perplexities, whence you cannot easily extricate yourselves. You, and they—the guides and rulers—have signally failed to lead the Bantu Races on the way by which they should have gone. Did Mankulumana lie, when he told you that your word which should be "*one*" is forked, and coflicting. For a century have you striven to rule the natives.—*First* by a policy, which set forth—"That all power and status, both political and judicial, should be abrogated from the chiefs"—That was in the main the Boer view;—*Secondly* you reverted to the rule by and through the chiefs whom you made responsible to the Government. Both policies have failed and you are now proposing Segregation as a remedy. In this also you will be doomed to failure and ridicule.

68. Why do you fail where others have succeeded? Is it not because you wilfully refuse—spurred on this course by prejudice—to adopt the right and only course, by granting equal rights to all natives, who are entitled thereto? Why do you fail where others have succeeded? New Zealand, a younger commonwealth than any State here in South Africa, puts you to shame. Members of her subject race the Maori—erst-while cannibals—have been led upwards on the right path; and are now "law-abiding, educated, and useful citizens, taking prominent part in public life," which you of White South Africa withhold from the African. Why do you fail, where others have succeeded? Algeria, a younger State than any here in South Africa is "represented in the Parliament of Paris by aborigines and elected deputies." Here again, the French put you of White South Africa to shame.

69. So long as prejudice—backed by a false creed, and a sham Christianity—sits upon the throne, and sways the hearts of Europeans in this land, the welfare of both the White Man and the Black will never reach its best and highest and purest plane. The White Man is himself the sinner in this regard, since it is he, who loathes to ascend, because in that ascent he is chained to the nigger. This steadfast, loyal, black comrade he tramples down, because of his frizzled hair and swarthy complexion; yet he will grant rights and priveleges to inveterate foes—and open rebels, caught red-handed at their game—because of the whiteness of their skin. If the reward of some of these rabels be "*Forgive and Forget*"—what will General Botha extend to the accursed Black Man who has not stained himself with rebellion? Here also the native sees through the hollowness of the sham, and laughs you to scorn; and in his scorn there lurks suspicion; in his suspicion there is disgust; and in his disgust there is secret or open hate.

70 "**One law** shall be to him that is homeborn, and unto the stranger that sojourneth among you."—Ex. xii, 49. Ye shall have **One Ordinance**, both for the stranger, and for him that was born in the land."—Numb. ix: 13. "**One Ordinance** shall be both for you of the congregation, and also for the stranger that sojourneth in your generation; as ye are, so shall the stranger be before the Lord. **One Law** and **One Manner** shall be for you and for the stranger that sojourneth with you."—Numb. xv: 15, 16. There is neither Jew nor Greek, there is neither bond nor free ... for ye are all **One** in Christ Jesus."—Eph. iii: 28. These are Divine commands, and well worthy—since none better are forthcoming—of application.—Feed here, you son of Hertslet, and all you of White South Africa! Since you boast that you are a Christian nation, feed—and be satisfied! Bestir yourselves; and straightway do—*not gossip* about—the work of the Christians! Wipe out all abominations from among you—abominations which the heathen orator, Mankulumana, clearly detected, and fearlessly condemned. If General Botha and his clique be so stiff necked as to ignore them, then let them be prepared to read with Belshazzar the writing on the wall—**MENE, MENE, TEKEL, UPHARSIN**"—Dan v. 25. Then and not till then will they learn the truth that the State of which they are the helmsmen, is doomed, and must pass away, to give birth to another, whose pilots will heed the Divine injunctions quoted above, so that *this* State may live, and prosper, and discharge the duty required of it.

71. As a fitting conclusion to this letter, may I be permitted to extract the following from the pen of one of your own tribes-men. His warning, I am confident, will go further than mine:—

"With all our energy and resourcefulness, it must, I think, be confessed, that as a colonising nation we have not shown that suppleness of accommodation, that sympathy of tact, which gave such marvellous stability to the conquests of Alexandra and the dependencies of Rome. Wherever we have gone—strong, self-confident and defiant—we have too often carried with us our intensest prejudices, and either ignored or trampled on the profoundest and most cherished convictions of the conquered races. And the result has been that Christians though we are,—and animated as thousands of our sons have been with a sincere desire to elevate and ameliorate the condition of the people we govern,—and chivalrous as have been the isolated acts of beneficence which not unfrequently we have be-

THE NEGRO AND SOUTHERN FARM LIFE

Progressive Farmer

The Problem as a Northern-bred Woman Sees It—Ninth Prize Letter

[A pressure of other matters caused us to hold up publication of our series of prize letters on "The Negro and Southern Farm Life," and there are a few others yet to appear. We shall print these one a week this month.—Editors.] 6-12-15

I HAD never seen more than two colored people together, outside a show, until I went to live in the South. I had kept an open mind, or at least thought I had, upon the race problem. My sympathies naturally leaned towards the Negro, as being the under dog. I had been accustomed all my life to the stay-at-home Briton's point of view, that all men are equal, no matter what the color of their skin. 6-12-15

The first clear impression I had after I had settled down among the mixed inhabitants, was the most profound thankfulness that I was not expected to live up to what I had hitherto looked upon as the creed of pure democracy. The difference between the real and actual black man, and the imaginary one, as seen through the spectacles of the author of "Uncle Tom's Cabin," is considerable.

The neighborhood of which I write may be described as "good" in one sense, but sadly unprogressive, parodoxical as it sounds. It was good in the sense that there was no friction between the races; all classes were quiet, kind, courteous and hospitable; but unprogressive, in that while many of the whites owned acres upon acres of land, they were pathetically poor, having too few of the advantages which this twentieth century is supposed to bring within the reach of all. The poverty which denies us luxuries which make life soft and easy may not be bad for us, but when it starves our minds and dwarfs our intellectual growth, it is poverty indeed, and moreover a **disgrace.** In direct contrast to this was the astonishing progress the Negro had made in the last 50 years. I was forced to the conclusion that his progress had been at the white man's expense. The shoe is on the other foot entirely; and the promising thing about it is, that it has begun to pinch.

The Negro Is Not a Community Asset

AS I have already said, there was no friction between the races, nc exploitation of the Negro by the white man; any material gain usually went to the colored man. The Negro in rural Virginia has made a very comfortable place for himself. He is in a position where he is not forced to work for the white man. With a few acres of land, fewer even than he just now realizes, he can make a living as good as his white neighbor. Some Northern people make the mistake of thinking it is all a matter of dollars; if they offer enough money to the Negro, they think they can get him to work for them. If they offer him a good advance upon what he has been accustomed to, he will undertake it for a little while, but his employer will soon find out that he is not worth it.

The inference is clear—the white man must eliminate the Negro from his scheme of self-help or coöperation. The Negro is not ready for this best form of democracy. We are not so foolish as to expect it. The "white man's burden" has been heavy enough in the past. Need we let it smother us?

Booker Washington's figures of the material prosperity of the colored race would lead the superficial observer to think that the Negro was a valuble asset to the country. But no man, black or white, is of intrinsic value to his country, if he merely lives off it.

Patriotism is service. The Negro cannot co-operate, nor does the white man want him to, if he could. The first principle of coöperation is equality; therefore we must admit him as an equal or keep him out.

The existence of the Negro side by side with the white man was for me altogether unique, and I presume for that very reason some of the aspects of race conditions, which had become commonplace to the people most concerned, were to me almost incredible, and altogether repugnant. Those very same people who were so punctilious about the niceties of etiquette between the races, points which I personally approved of heartily—those same people would and do utterly ignore the fact that many of those Negro children had **white fathers.**

It took some time to convince me of the truth of this. The disillusionment was a keen disappointment. When I first began to notice how few really black Negroes there were, I wondered if it could be possible that they were really turning white. I suggested something of this sort to a medical man, who, I remember, smiled in a peculiar way and gave his opinion that had there been no miscegnation, civilization would have killed off the Negro by this time; and that even now it would not take long. This may, or may not, be true; the fact remains that usually the Negro who amounts to anything, and the one who turns out the most dangerous criminal, both have some of the white man's blood in their veins. If the law refuses to recognize the rights of a white man's child because his mother is colored it cannot prevent that child from inheriting in some degree the characteristic traits of his male parent. The child's environment does not eradicate them. The "kinship" to "white folks" is a very proud boast of the Negro of today; and is much more common than the Southerner imagines.

A Menace to Morals

IT SEEMS as if this aspect of the race question needed only to be faced to be utterly stamped out. No man dare defend it. **No woman can afford to ignore it.** After all, this is really the crux of the situation. If man does not very soon become alive to the fact that his moral dignity is still on a level with primitive times,—a mere gloss of civilization hiding the animal—the only logical and inevitable result will be the absorption of the black by the white.

Liquor selling, too, is so common in the locality of which I write that it causes no comment. There is no public gathering, the church not excepted, no ball game, no tournament, no amusement of any sort, that you will not find a few Negroes loitering around with whisky bottles in their pockets and a reserve supply in the bushes. I shall never forget the horror with which I, for the first time in my life, saw a man drunk at church. There were several of them—respectable looking young men—drunk at church with the nearest saloon 30 miles away. Thus is illegal traffic in liquor carried on shamelessly between the races.

It would no doubt be considered insulting to the intelligence of the white man to say that the Negro has a deteriorating influence upon the morals of the community; in my opinion at least, it has hurt me to think of my boys exposed to this whisky menace, and there was a thought that went still deeper and hurt still more. What if any of my blood should run in a nigger's veins?

The Negro in this district has not reached the stage where he can be of any help to the white man, mentally or morally; he has long since ceased to be of material benefit to his white neighbor. Notwithstanding all this, I very much doubt if it would ever occur to the losing partner in this game to try to free himself from this incubus. Can the Southern farmer not work out his own salvation by coöperating with those of his own blood and race?

CHRISTIAN GUILD,

Virginia.

DISCRIMINATION BILL.

The Chicago Defender 3-27-15

Legislature Refuses to Take Backward Step and Become a Laughing Stock.

Butte, Mont., Feb. 26.—A bill was introduced in the legislature to prohibit Afro-American males from working with white women in any department or branch of department of industry or business in the state. For a violation of this act a penalty of $50 was provided in the bill. The legislature refused to take a backward step and be branded as the blackest and most nefarious state in the west. It refused to be made fun of by the press of the east and north and made the laughing stock of the world.

The Douglas Specialties Co., 3548 Vernon avenue, Chicago, is shipping to Mr. Larkins some very beautiful colored pictures which he has on exhibit at 9 East Galena. Mr. and Mrs. R. C. Logan is preparing for the song service to be rendered April 4th. We hope for them a success. Let all members of the choir come out.

Amalgamation—1915

Miscegenation.

No. 10, Part 1.

Abantu Batho

[To the Editor, *Izwe la Kiti*].

Sir:—I now take up the last of Dr. Hertslet's reasons for opposing miscegenation of Black and White in South Africa:

59. (12). "I wish to see the splendid Zulu Race developing a wholesome racial pride." Oh, how "Prejudice" reclining on the bosom of "Forgetfulness" betrays itself in outbursts of a mock regret, by means of a forked tongue! Why single out the Zulu to the exclusion of the other Bantu Races? Dr. Hertslet belongs to that White Race, which has endeavoured in all ways to crush out the "wholesome racial pride" which he now "wishes to see" developed by the Zulu. He dare not set his Reason No. *12*, beside the recent thunderings of Mr R. C. Samuelson, who—as only a white man is by his countrymen allowed to do—fearlessly and manfully denounced the treatment meted out by the White to the Zulu (and we may include the entire Bantu) Race. He dare not foist his Reason No. 12 upon Sir Rider Haggard, who only recently in the columns of the *Times* (quoted by *Izwe la Kiti* of Oct. 8, 1913) gave expression to the following scathing rebuke with reference to the deterioration of the Zulu at the hands of the White Race, through the introduction into this land, of divers abominations that were unknown—and foreign to Bantu primitive culture:—

"The Zulus, who fought us at Isandhlwana had their vices; bloodthirstiness, superstition, and cruelty for instance. But they also had many virtues, such as courage, loyalty, and freedom from meanness and vulgarity. Again, in the seventies I never heard of an assault upon a white woman by a Kafir. Now that tale is often told—(*often! mes it is the tale of Joseph and Potiphar's wife with a vengeance!*). A while ago a white man shot a Kafir, who had insulted his daughter. Under the dead man's pillow in his hut was found an indecent photograph, so it was reported. It is permissible to wonder with whom lies the greater blame, the ignorant savage, or the makers and vendors of this abominable thing? *Gin and vile pictures do not emanate from native manufactories.* For good or fo ill civilisation is sowing its seeds among these black races, and it must therefore be prepared to reap their harvest in due season."

He dare not set his Reason No. 12 side by side with the following:—

Disabilities of the present day that have affected the life and morals of the natives to an appalling extent are those that come under the heading of "evil elements of civilisation." The Native is a natural mimic and will readily copy anything evil than anything good He comes into frequent contact with white people who do him harm—store keepers who charge him exorbitant prices,—magisrates' clerks who bully him; doctors who do not treat him properly; lawyers who lend him money at enormous interest; prostitutes who go into his compounds; illicit liquor dealers who sell him poison, thieves who teach him the art of stealing; picture vendors who sell him indecent photographs; miners who show him how to gamble, swear, and drink whisky; procurers who use him for their nefarious trade; farmers who ruin his daughters." Lewis E. Hertslet—*The Native Problem*, p. 18.

60. The Doctor "wishes to see the splendid Zulu Race developing a wholesome racial pride." This is the first time that he has dared to make such an assertion. He appears to be "*homo norus*" on this path, nevertheless his desire is an excellent one; but has he forgotten how his own Race entered upon a disgraceful war against Cetywayo, and how after his downfall Zululand was cut up into thirteen parts, over each of which was set up a petty king? By thus dividing the Zulu Empire,—splendid on its own plane as it was, before it was tampered with—were the whites not setting Zulu against Zulu; and where Satan was thus "divided against himself," could, and did his kingdom stand? Trace thence the course of events up to the present time. Will you not find deterioration in almost every kraal in Zululand? And is that deterioration not directly traceable to the White Man? Your wish, Dr. Hertslet, is an excellent one; but alas, it comes too late! The evil and the ruin that have taken root in Zulu—as in Bantu—life must run their course.

"The savage, who adopts something of foreign civilisation, too often loses his ruder virtues without gaining an equivalent. The white invader or colonist, though representing on the whole, a higher moral standard than the savage he improves or destroys, often represents his standard very ill, and at *best* can hardly claim to substitute a life stronger, nobler, and purer, at every point, than that which he supersedes. The onward movement from barbarism has dropped behind it more than one quality of barbaric character, which cultured modern men—[the Doctor is one of these, by virtue of his Reason No. 12!]—look back on with regrets and will even strive to regain by futile attempts to stop the course of history, and restore the past in the midst of the present."—Tylor *Prim. Cult* Vol. 1, Ch. ii. p. 29.

61. One by one the pillars erected by Sir George Grey—that most excellent of South Africa's pro consuls—for the development and uplift of the Bantu Races in South Africa, are being hurled down by the advocates of that reverse and retrograde policy, which General Botha and his political clique are seeking to introduce. These blind guides, — these error smitten ruler—soverlooking or ignoring the ascent of one part of Bantudom *by* and *through* the conjunction of the *good* in the aba-Ntu, with the *good* in the Europeans, are precipitating a policy of segregation not *only* by reason of the descent of the other part of Bantudom *by* and *through* the conjunction of the *evil* in the aba-Ntu with the *evil* in the Europeans, *but also by and through* the stress of economic competition, coupled with abhorrence of the Bantu's swarthy skin-complexion. "*O deliriationem incredibilem!*"—"O the incredible aberration [of] intellect"!—Unable to discern the spirit and the signs of their own times, certain apostles on both sides—the Bantu and the European—give way to despair on their erratic course, and unbosom themselves in such clamourings:—"*Let the aba-Ntu develop on their own lines!*" Thus is ereated *imperium in imperio*—in other words a "house divided ageinst itself"; and one marvels verily that the European set his foot in this land—that he conquered it—that he set his missionaries to teach those whom he conquered—only to declare after little lees than than a century's labour—(i) that these subject races must on no account be admitted to equal political rights—(ii) that they must not be taught English lest they find out the white man's trickery and humbug. If this be the case Bantu, set to, and learn the white mun's language since he is loth to learn yours! Having mastered his, you will have added immensely to your stock of knowledge;—(iii) that they must develop on their own lines, &c. The point sought to be emphasized in item (ii) has special emphatic reference to the missionaries labouring in Swaziland So far some of these have proved mere "shirkers" with regard to the uplift of the Swazi Race. The case of the South African General Mission calls for scathing rebuke—in this particular. Representatives of this Section of the Church do certainly not know what their business is in this land. Perhaps they have forgotten it. Perhaps they wilfully ignore it. Since you are an officer of this regiment [i.e., the S.A. General Mission], and wish to see the Zulu developing a "wholesome racial pride" inspire your brother officers in Swaziland that they see to the uplift of the Swazis under their charge; for somehow they are neglecting tneir duty. "*The Sheep know their Shepherds*" *and* "*the Sherpherds know their Sheep.*" These are truths that here and there find contradiction in the experience of the Swazi People, since some of their Sherpherds are mere "*hirelings*"—others are steadfast "*commercial agents.*" The good among them deserve their due—thus do not come under this condemnation. But how many are they?

62. And this brings me face to face with the declaration of Dr. Ross, Moderator of the Presbyterian Assembly of South Africa, when on May 14, 1911, at Kimberley he asked—"Why had they (the natives) been brought under the ægis of the British Empire? Was it for the mere provision of work, wages, shelter, and other comforts, or was there a question of responsibility for moral development? Some people imagined the development of the native was an economic blunder, and a national danger. He believed the native peril of the future was from ignorance of the native—his vices, his suspicion of the white man, and lax code of morals—[as permitted by European law, which being essentirally the law of Monogamy seldom or never satisfies Polygamy; because that which holds Monogamy together is essentially a law of Love and Free-will; that which holds Polygamy together is essentially a law of Lust and Force]. It seemed to him that the time had arrived now that South Africa was united—[united indeed!—only on the questions of abhoring Black skin-complexion, and the scramble after gold—not upon the broader and deeper issues of life! The recent rebellion on the part of certain of the Boers, certainly belies the fact of an "United South Africa," and is a blot indelible upon her history!]—when they required a Christian statesman—[he does not yet exist, General Botha with all his gifts notwithstanding; and it is a very easy matter to condemn him by utterances from his own mouth, this I promise him in the course of time]—who would grasp the native problem, and introduce into our dealings with it, intelligence Christian principles, and some degree of continuity. This wasa greater problem than mining and agriculture. These dealt with material resources of the country, but the native problem dealt with millions of human beings."

Yours, etc.,

ROBERT GRENDON.

January, 3rd 1915.

APR 1 1915

LITTLE SAYS HIS WIFE WENT TO NEGRO SCHOOL

Detroit Druggist Searches Ohio Records to Establish Race of Woman He Sues.

Special to The Free Press.

Cincinnati, O., April 13.—Arthur Little, prominent druggist of Detroit, was in Cincinnati today to search school and court records in an effort to prove his wife, whom he has sued for divorce, is a Negress.

Little and his attorney, Charles Bartlett, of Detroit, had been in Xenia, O. Mrs. Little, they said, lived in Xenia when she was a girl. Little said in Xenia that he found in school records that his wife attended a school for Negro children for eight years and that she was baptized in the Zion Baptist church, which is a Negro church.

Little also said he found a probate court record at Xenia that his wife was committed to the girls' industrial school in 1897.

SCHOOL'

For Negroes Attended

By Mrs. Charles Little, Affidavit of Superintendent Says.

Detroit Druggist's Wife Was Baptized in Church For Blacks at Xenia, Records Indicate.

SPECIAL DISPATCH TO THE ENQUIRER.

Xenia, Ohio, April 13.—School, Court and church records were investigated today by Charles Arthur Little, Detroit druggist, and his attorney, Charles L. Bartlett, also of Detroit, in an effort to secure proof that Alma Wade Little, wife of Charles Little, is a negress.

Attorney Bartlett to-night declared he was satisfied that the evidence gathered here is sufficient to prove that Mrs. Little is the daughter of Mrs. Luella Jefferson, of Cincinnati, a negress, instead of a foster daughter, as Mrs. Little says she is.

He said he was to return to Detroit and file a motion to dismiss Mrs. Little's suit for separate maintenance on the ground that Mrs. Little is a negress, which, he said, would constitute annulment of the marriage under Michigan laws.

Superintendent of Schools George J. Graham to-day furnished Little and his attorney with school records which showed, he said in an affidavit, that Alma Wade, now Mrs. Little, was entered as a pupil in the public school for negroes here in September, 1888, and remained there until January, 1897.

His affidavit, given to Little and his attorney, says:

"Had not Alma Wade been a negress she would not and could not have been permitted to enter said school for negroes."

James H. Harris, since 1893 custodian of records of Zion Baptist Church (for negroes), gave the attorney and his client church records showing, it is said, that Alma Wade was baptized in that church by Rev. J. M. Riddle, March 29, 1896, and that she attended church and Sunday school regularly.

Attorney Bartlett declared to-night he had affidavits from several persons who identified pictures of Mrs. Little as the Alma Wade they knew here.

Records in Probate Court show, Bartlett said, in April, 1897, Alma Wade was adjudged to be an incorrigible and committed to the Girls' Industrial School at Delaware by that Court. This record gives her father as Dora Wade and mother as Luella Jefferson.

PREPARED TO SHOW WIFE IS NEGRESS

Detroit Druggist Brings Evidence From South to Use in His Divorce Trial

Unsigned Note Takes Man to Woman's Home, Where He Says He Secured Her History

Special to The Inquirer.

DETROIT, Mich., April 17.—Sensational developments are looked for when the divorce case brought by Arthur Little, Detroit druggist, against his wife, Alma Boone Little, whom he alleges is a negress, is opened in a few days.

Little has returned from a Southern trip, where he went in search of facts that his charges are well founded.

He has what he declares is positive proof that his wife, the now famous "bride without a race," is a negro woman. The proofs, he says, are affidavits made by Zenia, O., school, church and court officials, and all tend to show that Mrs. Little is not white.

Anonymous Letter Gives Clue

Following the receipt of an anonymous letter from Cincinnati recently, Little visited the Ohio city. The writer told him where important information could be obtained from several persons who knew Mrs. Little as a child.

In Xenia, Superintendent of Schools Graham swore to an affidavit in which he said that Alma Wade (Mrs. Little) was entered in a negro school in September, 1888, and continued as a pupil for five months. While she was in school, Louella Wade, now Mrs. Jefferson, of Cincinnati, who some months ago made an affidavit that she was Alma's mother and later repudiated it, declaring she was only a foster mother, signed all the report cards as the real mother of the girl. Mrs. Jefferson is a negress.

Another affidavit contains part of a copy of the Xenia Probate Court records, made by the clerk of the court, himself a negro, and says that Alma Wade at the age of fourteen was sent to the Girls' Industrial School in Delaware, O., charged with truancy.

Say She Attended Negro Schools

Statements from several residents of Xenia which Little obtained declared beyond a doubt that Mrs. Little has negro blood in her veins, and that when a girl she always associated with negroes. She attended the schools in which black children only were allowed, and was taught by a negro teacher. Superintendent Graham said she could not have attended the schools if she had not been of negro extraction.

Little also declares he found the church in which his wife was baptized. Among its officers is a negro who identified Alma as having been a member twenty years ago. This man alleges that the girl never made an attempt to claim that she was white and often attended church functions accompanied by a negro boy—never by a white child.

"I never questioned my wife's color until one day in an old purse I found a letter which caused me to suspect her," said Little. "The letter spoke of treatment for covering traces of negro blood. I did not mention in my cross bill that Mrs. Little was a negress, but now that I have all these affidavits I shall amend the bill accordingly."

Married Two Years Ago

The Littles were married two years ago. They met in Seattle, Wash. He went to Alaska and she followed him there. He returned to Seattle, and then came to Detroit, his home. Not long after his arrival Alma appeared and they were married, and the trouble that separated them came several months ago. She began suit for separate maintenance and was granted a weekly alimony.

Little filed a cross bill charging cruelty, but at that time no mention was made of her possessing negro blood. When he accused her of being a negress, however, she appeared before several specialists and university professors, but from all she received the same answer—that there is no positive way of telling whether or not a person is possessed of negro blood. Her hair, eyes, finger nails and blood were carefully examined, but none of the experts would give an answer other than "don't know."

Under the Michigan laws, proof that a white person has married a negro is sufficient grounds for annulment of such a union, and this will be asked when the case comes to trial. Expert testimony will be taken and the medical profession is watching the case closely.

ARCHIBALD H. GRIMKE

Before three thousand people in Convention Hall last Monday night Mr. Archibald H. Grimke delivered an address. He had a written manuscript and during its delivery he condemned American prejudice and discrimination. His indictment against race prejudice was strong and effective.

In listening to such an address The Bee wondered why a man like Mr. Grimke was married to a white woman, and when he was in Boston Mass., he never associated with people of his race, because he thought himself too good to associate with them.

For years, while he was a citizen and resident of Boston, Mass., his associates were white people and finding that he could not succeed in this nationality he subsequently returned to his first love; those of his own race, where he is now the leading exponent against race prejudice. If Mr. Grimke loved his race so much why did he marry a white woman?

His address to the school graduates on last Tuesday night fell flat. His speech advanced no new idea, but tended to impress the people that he is a Negro in favor of equality of citizenship; that there is a great deal of race discrimination on the part of the whites against his people, when he didn't think enough of the many millions of colored women in this country to make JUST ONE of them his wife. Such subterfuge should not be tolerated by the people.

It will also be remembered that Mr. Grimke is the president of an association for the advancement of colored people. This organization is a misnomer and it is doing as much good for the colored people as a Georgia mob.

Speaking of Mr. Grimke's speech, it was a teetotal failure and it suggested no new thought or anything that would advance the interest of the colored people. The Bee admits that a man or a woman has a right to marry whom he or she pleases, but he or she has no right to tell the people they represent (the Negro) that the other race discriminates when he and she are the leaders of race prejudice by marrying a white man or a white woman in preference to those in their preference to those in their own race. The Bee wishes to ask Mr. Grimke why he didn't associate with the colored people when he resided in Boston, Mass., and why he married a white woman? By his failure or refusal to marry a black woman, is sufficient evidence that he favored race discrimination. Is he ever seen upon the public streets with a colored woman, except his most amiable daughter?

TWO OF UTAH'S PIONEERS DEAD

Aged Citizens Were Much Honored and Respected—Their Ages Were 75 and 76 Respectively—Pioneers Are Getting Scarcer Every Year.

By A. B. Douglass.

Ogden, Utah, Oct. 29.—The Defender correspondent passed through Salt Lake en route to the coast last week and, although he wrote a very interesting letter from there, he made several statements which would have a tendency to mislead readers outside of the state. One of the most glaring misstatements of fact is the one relating to the mixing of white and colored people. The simple fact is that while there are a few people living in that condition, the number as compared to the total colored population is less than that of Chicago, or, for that matter, of several other eastern cities. Of the few who do maintain this relation they are all, with the exception of two or three, of the class who are unrecognized by the better people of either race. I made this correction with a full understanding of the fact that your correspondent through lack of time to make a thorough investigation of conditions was forced to take the word of people who, to say the least, were careless of actual facts. I am sure that in simple justice to the hundreds of self-respecting race people in Utah, whose friends in the East may draw wrong conclusions from his letter, you will make this correction. Another error into which your correspondent has no doubt inadvertently fallen is as to the race population of the state. While your correspondent gives Salt Lake 1,300 and the rest of the state 150, Ogden at the primaries held last Tuesday voted close to 200 colored people, which you will be bound to admit shows considerably over 150 population, as a great number of people did not vote, owing to various disabilities. * * * Mrs. Susan Gladden of Salt Lake, mother of Mrs. Emma Jackson, died last Tuesday. Mrs. Gladden was one of the oldest and most respected colored residents of Salt Lake. She was a valued member of Calvary Baptist Church, from which place the services were conducted. * * * Mrs. W. D. Carter and her daughter, Mrs. Gaidy Morton, were visitors of Mrs. Branch Ferrell on Nye avenue the past week. * * * Mr. J. A. Wheeler of the forestry department has been laying off from work the past week, recovering from a slight illness. * * * Messrs. Fell and Browning, who were candidates for renomination for mayor-commissioner and four-year commissioner respectively, were defeated at the primaries last Tuesday. Owing to the attitude they took on the question of the production of prejudice-breeding plays in this town the race people voted almost solidly against them. * * * Among the three deaths in Salt Lake City last week two of Utah's pioneers passed away, one of whom was Alexander Callaway, about 75 years old, and the other Mother Susie Gladden, about 76 years old. Then Mrs. Grace Black, a much younger woman. * * * Mrs. James Howard was brought home seriously ill last week. She has shown a remarkable improvement since she arrived.

Amalgamation—1915

MRS. LESLIE A DE-CENDANT OF SLAVERY

Heirs at Law of Publisher's Widow Make the Charge—Have Had Detectives Looking Up Evidence—Big Money the Issue—Contest Held in Secret, But News Leaks Out.

LESLIE'S WIFE JUST THE SAME.

It Doesn't Matter If She Was Blue by Law, She Is Entitled to His Money and, As She Left It to Her Son, Then It's His—Supposed to Be From New Orleans.

New York, Dec. 24.—The fact that the news has leaked out that the suit brought to set aside the will of the late Mrs. Frank Leslie, widow of the millionaire publisher, is based upon the fact that it is claimed that she has dark blood in her veins has created much surprise here. The fact was not known as the case has been held in secret before Judge Fowler, but when William Nelson Cromwell and Louis H. Cramer filed an accounting the executors of the will let the cat out of the bag.

Claim Mother a Slave.

The contention is that Mrs. Leslie's mother was a slave. Her father, it is also claimed, was a rich Southern planter. These claims result from the investigation carried out by the detectives hired by Mr. Westcott, who has been employed by the grandson, who is the main heir. The accounting refers to a payment of $1,080 to the Schindler National Detective Agency for services in connection with the investigation of the family history of Mrs. Leslie. Another item is a payment of $100 to an A. S. Wren for a trip to Charleston, S. C., for the same services.

History Hard to Find.

The executors have learned that Mrs. Leslie was 78 years old and that she was born in New Orleans. As to the other facts the executors say that Mrs. Leslie's family is hard to trace. Concerning the suit to set aside the bulk of the $1,800,000 which Mrs. Leslie left to suffrage, the executors said: "The general nature of the claim is that Mrs. Leslie was the illegitimate child of one Charles Follin and a slave, and that she left no heirs at law or next to kin on the part of her mother." According to the heirs on Frank Leslie's side the money should go to them, as the deceased got the money from her husband. What difference does it make whether she was white, brown or blue? She is the wife and the money was hers and as she has passed to the Great Beyond, it belongs to her son and to those whom she saw fit to give it to. When she was married to the publisher he was satisfied and those whom she associated with never complained, but now since she has gone, some loop-hole which they think some weak-kneed judge will sustain them in is brought up. Law and justice knows no color only in these United States.

COMMON LAW WIFE AND CHILDREN RECEIVE $80,000

And Children Deceive $80,000

Shelby County Court Decides in Favor of Afro-American Woman—Guardian Demanded For Them.

Special to The Chicago Defender.

Memphis, May 15.—The courts have decided that Betty Hicks and her eight children should have the $80,000 left by the white father of the children. Betty Hicks was the practical slave of the white man as well as his common law wife and it was proven that the children were all his without a doubt. The mother and children are densely ignorant—not even comprehending the contest over the will nor wah the decision giving them $80,000 means. When found they were working in fields in overalls and male attire—the girls never having seen a petticoat.

Only Good Thing Father Ever Done.

Judge Barton declared, "the only decent thing this social outcast, the white father, ever did was when he left his estate to his common law wife and the children of her body." It is feared that such ignorant people coming utterly unprepared into possession of such great wealth will be the victims of every schemer. The News-Scimeter, white, of this city says:

Children to be Educated.

"The jumpers and overalls should be taken from them; they should be dressed decently and taken out of the cotton patch and sent to school, where they may derive the belated benefits accruing from their father's wealth, which their labor largely helped to accumulate, and to which they are entitled by every rule of right and reason. If these helpless people are to be abandoned by the courts and the constituted authorities, and if outsiders are permitted to rob them, it will be a permanent stigma and an indelible stain on our civilization, and a convincing proof that we are not willing or able to protect the weak against the strong, and the ignorant against the cunning and conscienceless."

THE QUESTION OF MISCEGENATION.

Dear Editor Mitchell:

What puzzles me on the race question is this: Why do the whites disfranchise the Negro, and shun him as if he were not an equal (some whites, I do not mean all). and call the Negro inferior, and at the same time is he giving his blood over to the race. If there were a race of people that I scorned, pretended to hate, that would be the last thing on earth I would do myself, to give over my flesh and blood to the race I could not recognize as an equal. Does not a man care less for himself than a dog when he gives his children to a Negress, whom he holds himself far above, in society, but makes her the mother of his children, his own flesh and blood; if the Negro is inferior, should the children be given to the race?

It seems to me that a person or race should care for themselves more than others, and their children is bone of their bones and flesh of their flesh, let it be where it may, it is theirs. Shame on those that will harp on the Negro race and at the same time has kindred in the race, some sons and daughers, and all other kindred besides.

Shame on those that will trample their own race, and that is what the whites are doing when they put down, or try to put down, the Negro race, for the race is fast leaving the African race, and began to do so when the first slave came to America, to form another race, the middle race, all through the agency of the white man.

In a few more years there will not be a full-blooded Negro in America They are fast disappearing or dissolving into the white race, and then for that race to hold itself superior to the colored race is riduculous. I cannot tell, when they at first made the ignorant, kind-hearted Negroes from Africa the parents of their children, and are yet still doing the same until this day. If making the father of my children is not my equal I would like to know who is?

This should be the sentiment of every man and woman in this broad land of ours. Shame on the man that will disfranchise his own son from the polls, and if not son, grandson, nephew or brother. Who is it that is not in some way related to the Negro race? A few, maybe but I doubt it. All races are the same in the sight of God, and the time is not far in the distance when it will have to be acknowledged by man.

I am one who loves justice.

TACOMA WASH.
LEDGER
JAN 24 1915

BANS INTERMARRIAGE OF BLACKS AND WHITES

NEW DISTRICT OF COLUMBIA BILL.

Florida Man's Measure Passes House by 238 For and 60 Against.

LEDGER BUREAU, WASHINGTON, D. C., Jan. 23.—Probably the most interesting sociological question that has come before congress this winter was involved in the bill of Representative Frank Clark of Florida to prohibit the intermarriage of persons of the white and negro races in the District of Columbia. In view of the perennial talk about making this district a model spot of the universe, the question took on added interest. The population of the national capital is about two-thirds white and one-third colored, and there has been a great deal of intermarrying.

Representative Clark of Florida has undertaken to stop this by proposing the following drastic statute:

"That from and after the passage of this act the intermarriage of white and negro persons within the District of Columbia shall be prohibited and each and every contract of marriage entered into between a white and negro person within the District of Columbia shall be absolutely null and void, and for the purposes of this act any person having one-eighth of negro blood shall be deemed to be a negro.

"That each and every white and negro person violating the provisions of this act shall, upon conviction, be punished by a fine of not less than $1,000 nor more than $5,000, by imprisonment at hard labor for not less than one nor more than five years or by both such fine and imprisonment, in the discretion of the trial court.

"That any officer of the District of Columbia, minister of the gospel or other person who may willfully or knowingly render aid or assistance to any white and negro person in an attempt to violate the provisions of section 1 of this act shall, upon conviction, be punished by a fine of not less than $250 nor more than $1,000, or by imprisonment at hard labor of not less than six months nor more than one year, or both, at the discretion of the trial court."

Debate on the Bill.

There was a very entertaining debate on this bill, starting off with a speech by Mr. Clark in which he said:

"It seems to me, Mr. Speaker, that the bill carries upon its face every conceivable argument in its favor, and I cannot conceive how any member of congress can possibly object to the enactment of this legislation. It has obtained in a great many of the states and the fact that it has not obtained in the District of Columbia long before this is a mystery to me. It seems to me that this is legislation in the interest of both of the races involved. If the negro has a future in the economy of the universe he ought to have it as a member of a distinctive race and not as a mongrel. So far as the white race is concerned, I believe the future of the world is dependent upon the preservation of its integrity."

The principal speech against the bill was made by Representative Madden of Illinois, who declared himself opposed to intermarriage of the races.

"The negroes themselves are opposed to such marriages," he said. "But I am opposed to legislation making such marriages a crime. If a white man and a black woman want to marry, it should be a matter for them to decide. I think they would both be foolish to thus ostracize themselves from association with their own people, and that is what they do when they marry. But if they want to ostracize themselves, that is a personal matter between them, and should be.

"To make such marriages criminal and void would leave the children of such marriages without the protection they need and should have. Instead of bettering the moral conditions such a law would make them worse. The negroes are willing to confine their marriages to their own race; indeed, they would prefer that, but they have a right to demand that the women of their race shall not be considered the legitimate prey of the men of other races.

"Let the law of marriage stand as it is and trust to the pride of race both among the negroes and the Caucasians to contract their marriages with their own people. The purpose of this law is to further degrade the negro, to make him feel the iron hand of tyranny so long practiced against his race."

Texas Congressman's View.

Representative Slayden of Texas challenged the statement of Mr. Madden that the negroes prefer not to intermarry with the whites.

"If the gentleman were as familiar," said he, "as I am with the real conditions in Southern communities, where there are many more negroes with less political importance than there are in Chicago, he would know that what ought to be regarded as a badge of shame is really looked upon by many negroes as an advantage, and that difference in complexion makes the difference in social rank, the sub-stratum of negro society being the blacker members of the race. We do not even allow the beasts of the field freedom to hybridize in that way, and how infinitely more important it is that the breeding of men should be intelligently controlled. But if he is right, and the negroes want to prevent the production of mongrels, why not gratify them by giving them this law?"

The vote on the passage of the Clark bill by the house was overwhelming in its favor, there being 238 votes for it and only 60 against it.

Representative Bryan was the only member from Washington state who voted for the bill. Messrs. Johnson and LaFollette voted against it. Messrs. Humphrey and Falconer were not present.

REAL REASON FOR THE ANTI-INTER-MARRIAGE BILL SINCE COLORED DON'T SEEK TO MARRY WHITES.

We are indebted to the Pittsburgh Courier for the following exposure of the truth.

But we are concerned with the brazen, unqualified audacity of those white brutes from the south who would legislate themselves out of the reach of the law, and establish at Washington an immunity bath house for their own use. They would have the world believe that white women in Washington are likely to marry some Negro, neglecting, purposely, to inform the world that the law is not for that purpose, but for the sole purpose of allowing them to destroy the honor of any Colored woman they elect to victimize, and leave her stranded upon the cruel world without the protection of any law to compel him to marry her. This is the objects of the rascals. Negro men are not seeking to marry white women in Washington, and all Washington knows it.

NEW YORK CALL

5 July 1915

Wife of Negro Claims She Is White

SAN FRANCISCO, July 4.—Efforts of Mrs. William N. Lytle, wife of a Negro dentist, to obtain an annulment of marriage on the ground that a scientific blood test proves her to be pure white, have stirred up a warm discussion among physicians and chemists here.

Prof. Frederick P. Gay, of the University of California, holds that there is no blood test which will determine whether a person has a trace of Ethiopian blood.

"All human blood, regardless of race, responds to the same reactions," declared Dr. Gay. "I proved this by a series of experiments at Harvard. If any man claims he can tell by a blood test the difference between a black man and a white, he is either faking it or he has discovered a process that will make him famous. We have not got far enough along to tell that difference between them yet.

"But we are able to tell the difference between human blood and animal blood. This is done by immunating a rabbit against human blood and then testing the sample with the immunized blood several days later. If the rabbit's blood coagulates the sample, it is human blood. This test is frequently used in the criminal courts.

"The only safe manner of telling whites from blacks is by comparing the color under the fingernails. This is the only method known to science."

Mrs. Lytle declared, however, that her physician has clearly established her race by means of a scientific blood test, so it seems probable that there will be a clash of scientists when the case gets to court.

Mrs. Lytle, who signs her complaint Margaret Buckner, says she married Dr. Lytle when under the impresison that she had Negro blood in her veins. Taken from a convent by a Negro "mammy," she says she was raised firm in the belief that she was part Negro. After her marriage, white friends ridiculed the claim that she was colored, and the blood test followed.

AGAINST RACE EQUALITY PROCTOR TAKES STAND

"Danger Signals on the Highway to Freedom" was the subject of the sermon by Dr. H. H. Proctor at the First Congregational church, colored, last night, in which he pointed out to his people the dangers of a recently emancipated race. Among other things he made a strong plea for race individuality. "Do not yield to the temptation," he said, "to lose your individuality as a race. White is white and black is black. I am opposed to the amalgamation of the races. Let the white and black stay as God has made it. One reason I oppose amalgamation is that I have so much confidence in my own race that I want to see it rise up in its own individuality and win its spurs under its own colors. The black race has a great contribution to give to the world if it will only have the courage to be its own best self."

FORCED WHITE MAN TO WED HER—BLACK CHILD

Special to The New York Age.

Kinston, N. C., [illegible]. A white girl, 20 years old, connected by blood with the leading families of Green county, was recently married to one of the most prominent young white men in this section, compelling him to marry on a charge of seduction. She gave birth to a baby a few days ago. When the physician examined the infant, he discovered that it bore evidence of Negro parentage.

The doctor accused the girl of miscegenation and she confessed that Simon Carraway, a black man, a farm hand on her mother's farm, was the father of her child. Carraway has disappeared, but the authorities declare they will protect him, and are looking for him. He is 35, and the head of a family. He is charged with parentage, in connection with the girl.

The citizens of the neighborhood say that the girl must leave the community and they will pay her expenses away, it is reported.

HAITIEN MARRIES A VIRGINIA WHITE GIRL

Special to The New York Age.

BALTIMORE, Md., Sept. 22.—Maryland's law against the marrying of persons of Negro and Caucasian descent evidently does not apply to foreigners. This is evidenced by the fact that Maurice Menos, son of Solon Menos, a black man, the Haitien minister to the United States, was married in Baltimore to Miss Lillian Burgess, of Culpepper, Va., but recently attending a business college in Washington, where she met young Menos.

Menos is 20 years old, and is secretary of the Haitien legation, going to Washington a year ago from Paris, where he held a minor post.

The marriage was performed Friday, September 17, by the Rev. J. M. Wallace, pastor of the Aisquith Street Presbyterian Church, an influential white minister. Mrs. Alted, an aunt, and Mrs. Joseph Janis, a sister, accompanied Miss Burgess from Washington to Baltimore and witnessed the ceremony. Luncheon was had at the Belvedere, the leading hotel in the exclusive residential district, after which young Menos and his bride left for New York.

The Haitien Minister was not aware of his son's intention, and had not heard of the ceremony until questioned by reporters.

CALLED A NEGRO, WON SUIT

WHITE MAN GETS BIG DAMAGES FOR BEIN GCALLED NEGRO — TENNESSEE ENGINEER SUES LODGE FOR ACCUSATIONS THAT HE HAD NEGRO BLOOD.

Bristol, Va., Nov. 5, 1915.—Because the question was raised as to whether or not Negro blood ran in his veins and was for that reason reduced in rank and forced to take a run he did not desire, I. S. Cousins, a member of the Clinchfield Lodge of the Brotherhood of Locomotive Engineers at Erwin, East Tenn., brought suit against the lodge in the Federal Court at Greenfield, seeking to recover damages in the sum of $15,000 for alleged libel. Cousins won in his contention and was this week awarded damages in the sum of $3,800.

It was revealed in the evidence that the lodge had written a letter to the officials of the Carolina, Clinchfield and Ohio railway charging that Cousins was not a full-blooded white man and demanding that he be removed from a preferred run. The railroad authorities acceeded to the wish of the lodge and Cousins was transferred. The jury decided that Cousins was a white man.—Ex.

Tables Reversed in St. Louis.

In St. Louis a white minster was in charge of the First Colored Baptist Church for more than a year and is, we understand, asking steps to sue the parties who called him a white man. There is no doubt that any St. Louis jury would give him $3,800 for being called a white man, for the simple reason that he brought a colored woman here and lived with her as his wife and when he left he carried off another one. He would have no trouble in getting $3,800.

ELOPES WITH WHITE GIRL; CAPTURED AND TURNED LOOSE

Durham, N. C., September 16—Sidney Bass, colored, who a few weeks ago eloped with Miss Biddie Bobbitt, a young white woman, who was organist in her church and who has well known relations in Mangum township, Durham County, will be given freedom because the parents of the girl failed to bring any incriminating evidence against him. After hiding in the woods several days with the girl, Bass was apprehended by officers and placed in Wake county jail where he was held for trial. He had been in the employ of the girl's father and had been taking Miss Bobbitt to and from school in a buggy.

Boston Herald

8 February 1913

PROTEST PROPOSED RACIAL LEGISLATION

Speakers at Twentieth Century Club Urge an Appeal to Congressmen.

Proposed legislation claimed to infringe on the rights of Negro citizens, to violate the fundamental principles of democracy, and to be against the teachings of Christianity, was condemned yesterday afternoon at the Twentieth Century Club, the protesting speakers being the Rev. Charles F. Dole, Ralph Cobleigh and W. Monroe Trotter.

The measures criticised were the bill forbidding the intermarriage of whites with Negroes and the "Jim Crow car bill" requiring from transportation companies separate accommodation for the white and Negro races, both to be operative in the District of Columbia.

President Dole, in introducing the speakers, dwelt on the danger of the bills being rushed through. "It seemed to us," he said, "that immediate attention should be called to bills of such an undemocratic and unhuman character. When these dangerous changes strike our northern territory I think we ought to be very jealous of that kind of movement. We cannot do anything as a club, but as individuals we can talk about these things and write to the men who watch in Congress over the interests of their northern constituents."

The Intermarriage Bill.

Ralph Cobleigh criticised the bill prohibiting the intermarriage of white and colored people in the District of Columbia. "The measure," he said, "imposes a fine of not less than $1000 or more than $5000, or imprisonment from one to five years, or both fine and imprisonment. The minister or other person performing the marriage ceremony is liable to be fined from $250 to $1000 or imprisoned from six months to a year, or both.

"This bill has been passed by the House of Representatives, and one of the surprising things about it is that a considerable number of our northern men who are supposed to be staunch friends of the colored race, and honestly intended to serve their interest, voted in favor of the bill. They did so, I believe, under a very serious misapprehension, failing to look into the situation in the southern states, where there are state laws showing just how this sort of legislation works.

"Such laws deprive colored women and girls of their protection against vicious white men, and the sure effect of such measures is to encourage immorality and illegitimacy, and to degrade and debase the race against which the measure is aimed.

"As regards the District of Columbia this measure is wholly uncalled for. I made an investigation and am told that during the last generation there has not been a single case of intermarriage between the white and colored clerks. The only thing approaching that was when Frederick Douglas married his white secretary."

Protests for the Negro .

W. Monroe, Trotter, who represented the National Independent Equal Rights League, read five sections of the "Jim Crow car bill' providing penalties of fine or imprisonment or both, for corporations or individuals not furnishing the separate accommodation required, for superintendents or managers of such corporations, and for persons refusing or failing to vacate the department or section "not set apart for his or her race." "I am an American citizen," said Mr. Trotter, "and I am ashamed of my country when I know that any such measure as that should have been reported on favorably by any branch of the national Legislature. That bill violates the fundamental principles of democracy. It is contrary to the fundamental teachings of Christianity. It is against all proper ideas of civilization itself, and to set up any such barriers as those between human beings, much less between fellow citizens of equal legal standing, is nothing less than a piece of barbarity in the 20th century."

In view of the fact that the bill would come up on Monday, Mr. Trotter asked the members of the club to take immediate action in the matter.

New England Apples.

E. Cyrus Miller of Haydenville, manager of 500 acres of apple orchards, spoke on the apple trade of New England and gave suggestions for efficient apple growing. He held that, if only the proper enterprise and skill are shown, there will be unlimited markets.

Harris A. Reynolds, secretary of the Massachusetts Forestry Association, made a plea for town forests, claiming that they would be a considerable source of income and could be made to reduce the tax rate from 15 to 25 per cent. In Massachusetts, he said, we had something like a million acres of wild and waste land, and were like the holders of a big farm one-fifth of which was producing nothing.

WHITE FATHER MAKES NEGRO CHILDREN HEIRS

Special to The New York Age.

FLORENCE, S. C., Sept. 7.—Capt. Paul [illegible], a white man, who settled here after the war, and was the father of several colored children. He died recently at Riverdale, S. C., leaving an estate of nearly $100,000. His will provides that two of his colored children, Sam and George Moses, in association with a white man, shall administer his estate. It is believed that the children will have no trouble in securing the inheritance.

Amalgamation – 1915

NEW ORLEANS, PICAYUNE

ARCHIVIST GOES TO JOIN COLORS

Louis Martin Has Done Much to Restore Records of Cathedral.

Louis S. Martin, archivist of the St. Louis Cathedral, has disappeared, but there is no mystery about the motive behind his going. He is engaged in a daring attempt to join the Canadian regiment of which he is an officer and which is fighting at the front of the long battle line in Europe.

Several years ago the catherdral reorganized its affairs and determined to arrange and systematize its many valuable scattered records, which are part of the history of New Orleans. It learned of the special fitness of Mr. Martin for the work, and engaged him. He was adept as scholar and student having been highly educated and gaining much experience in Toronto and Quebec, and was versed in French and Spanish as well as in the English language. He came here and went to work with a will, putting the precious documents in better shape then they ever had been, besides devoting himself to interesting matters of research. One of his most important special quests was the tracing and listing of all those who had been buried under the catherdral during a century, information which had been sought often, and he presented a copy of his compilation to the Louisiana Historial Society. He also gave the public access to the office and its unique contents, and the little room became the Mecca of many visitors, citizens as well as strangers. Recently he was missed from his post, and then the story came out.

It was largely through the efforts of Mr. Martin that the frauds in the records of the cathedral were discovered and corrected. He found that the records in the negro registry in the Prados, Parker, Chatry and Dupuy families had been tampered with and he also ferreted out almost to a certainty who did the tampering, but dropped the case owing to the death of an important witness. Further than this, Mr. Martin succeeded in copying from the old day book of the cathedral the records that had been destroyed and thus was able in a large measure to repair the damage and restore the records.

While at home, Mr. Martin, who is a man of splendid physique, had joined an infantry regiment and had given military science the same thorough attention as other subjects in which he had become proficient. As a consequence he won rapid promotion, and when he left Canada he was a lieutenant as well as an instructor. When the war broke out and his regiment was called to the colors, he quietly set about forming plans to join his command. He found that the neutrality laws interferred with his traveling in Canada for his purpose, and that any announcement of his intent also would prevent his sailing direct from this city or any other American port, especially if he asked the British government to advance the means. So he bided his time, secured passage on one of the mule ships, slipped aboard and away, and by this time is en route to England.

DECLARES HE'LL PROVE HIS WIFE IS A NEGRESS

White Husband Suing for Divorce Gets Affidavits of Girlhood Days

HAD ANONYMOUS 'TIP'

Never Questioned His Wife's Race Until He Found a Strange Letter

DETROIT, April 17.

Startling developments are looked for when the divorce case brought by Arthur Little, Detroit druggist, against his wife, Alma Boone Little, whom he alleges is a negress, is opened in a few days.

Little has returned from a southern trip, where he went in search of evidence.

"I have been forced by publicity to prove that my wife is a negro," said Little today, "and now I am ready and prepared to do so."

Following the receipt of an anonymous letter from Cincinnati recently, Little visited Xenia, O. The writer of the letter told him where important information could be obtained from several persons who knew Mrs. Little as a child.

In Xenia, Superintendent of Schools Graham swore to an affidavit in which he said that Alma Wade (Mrs. Little) was entered in a negro school in September, 1888, and continued as a pupil for five months. While she was in school, Louella Wade, now Mrs. Jenerson, of Cincinnati, who some months ago made an affidavit that she was Alma's mother and later repudiated it, declaring she was only a foster-mother, signed all the report cards as the real mother of the girl. Mrs. Jefferson is a negress.

Another affidavit contains part of a copy of the Xenia probate court records, made by the clerk of the court, himself a negro, and says that Alma Wade, at the age of 14, was sent to the girls' industrial school in Delaware, O., charged with truancy.

Statements from several residents of Xenia, which Little obtained, declared beyond a doubt that Mrs. Little has negro blood in her veins, and that when a girl she always associated with negroes. She attended the schools in which black children only were allowed, and was taught by a negro teacher.

Little also declares he found the church in which his wife was baptized. Among its officers is a negro who identified Alma as having been a member twenty years ago. This man alleges that the girl never made an attempt to claim that she was white, and often attended church functions accompanied by a negro boy.

"I never questioned my wife's color until one day in an old purse I found a letter which caused me to suspect her," said Little. "The letter spoke of treatment for covering traces of negro blood. I did not mention in my cross bill that Mrs. Little was a negro, but now that I have all these affidavits I shall amend the bill accordingly."

The Littles were married two years ago. They met in Seattle, Wash.

Under the Michigan laws, proof that a white person has married a negro is sufficient grounds for annulment of such a union, and this will be asked when the case comes to trial.

P. F. Hill May Become A Millionaire.

Grand Master P. F. Hill, of the United Brothers of Friendship and the Sisters of the Mysterious Ten, has been for several months making an investigation of the recent law passed respecting the rights of the North Carolina and Virginia Indians, to certain lands under an Act of Congress which passed under former administrations, granting persons of Indian blood certain lands in North Carolina and Tennessee which would amount to not more than One Million Dollars to each person proving their relation to the Indian Tribe.

P. F. Hill, a prominent Fraternal Man, who is a citizen of Nashville, is the only son with three sisters (two dead) is left heir to the estate of Mrs. Phillis Hill, of Union City who is claimed to be of the original Indian Tribe that formerly occupied the territory of North Carolina and Virginia, and would be under the act of Congress which gives such parties a right to indemnities to recover all properties of value, therefore Mr. Hill and one sister would be entitled to recover more than a million dollars, according to the legislative enactment in the federal congress.

When seen by reporter at his office, Mr. Hill stated that it would be a very easy matter for the family to prove their origin, and identity with the Indian Tribe of the early settlers of North Carolina and Tennessee.

Mr. Hill, said in substance, "that my mother lives" and is over 81 years old, and that she would be able to prove her claim, and that he would be able to substantiate the claims that are due for more than a million dollars, which would make her son the only Colored Millionaire in the State of Tennessee.

"I THINK I'M A WHITE MAN."

Lee I. Starling, a white lawyer, and Frank Canada alias Kenedy, a young (white or Negro) man, who says he believes he (Canada) is white, are just now playing for notoriety in a minor way. Mr. Starling says he may have something to tell later and Frank is telling his story now, which is that he thinks he is white. Well, what matter whether Frank is white or tar black, color does not make men. That is the work of character. History is true. On its pages are inscribed all those deathless deeds done by man for man, and the student knows that no race has a monopoly of the shining examples. There are thousands of Negroes passing for whites and vice versa, the main consideration with these miscellaneous creatures being the graft. If a dark-skinned man of any nationality finds it pays to be black, he is instantly a Negro. If, on the other hand, a mulatto Negro finds that he is in a box where it pays to be white he is a Caucasian. It's a worn and faded story, one not worth telling again, let the men of Dallas who busy in planting this imperial city in this imperial empire, proceed with their work and make Dallas the spot where character and worth and industry mark the man—not color.

It is not so much a question with the people who count, Frank, as to whether you are a white man, as that other question: Whether you are a good man.

BILL TO PREVENT INTERMARRIAGE PASSES IN HOUSE

advertise 1-12-15

Senator Clark Says His Bill Will Prevent Future Mongrel Race

FINAL VOTE IS 202 TO 89

WASHINGTON, Jan. 11—Representative Clark of Florida told the House today that his bill to prohibit the intermarriage of whites and negroes in the District of Columbia was calculated to be of benefit to both races, and that if the negro has a part in the Universe he should have it as a member of a distinctive race "and not as a mongrel."

"So far as the white race is concerned," said Mr. Clark, "the future of the world is dependent on the preservation of its integrity. The negro ever since his freedom has made great progress and no man and no set of men are more glad of it than I and those from this section I represent. These races at the capitals of the country ought to work out their own futures under the laws of the country as best they can."

Representative Madden, of Illinois, opposed the bill on the ground that it would encourage immorality.

"I am opposed to such marriages," he said, "the negroes are opposed to such marriages, but I am opposed to legislation making such marriages a crime. If a white man and black woman want to marry it should be a matter for them to decide."

Republican Leader Mann sought to have the bill sent back to committee, but the House refused to do that by 202 to 89.

The House passed the bill 238 to 60.

Washington Star

28 February 1915

BEARING OF EVOLUTION ON THE RACE PROBLEM

Writer Contends That Efforts to Suppress Negroes Will Be in Vain.

Man-Made Laws Powerless, He Declares, to Thwart the Processes of Nature.

To the Editor of The Star:

As a constant patron of The Star for many years I desire to set forth a series of facts concerning the race question, and to challenge their contradiction. The following is not addressed to those whose opinions are formed through blinding prejudice, nor to the ignorant, nor to children, but to those who are able to give it intelligent, impartial, dispassionate consideration.

If this be an intelligent Christian nation, the facts in the case will be welcomed, as those whose hands are controlling the helm will know that any attempt to guide the ship of state by chart or compass other than the eternal principles of truth, right and justice will, in the course of time, end in national shipwreck, none the less dire for organized attempts to suppress a general knowledge of contributing causes.

It may be very easy for a Congress dominated by southern prejudice to enact legislation intended to separate District citizens of mixed blood from those of pure Caucasian blood, but how can this really be done? What will be the test? Complexion? This won't do. Texture of hair or facial characteristics? Impossible. Evidences of culture, educational advantages or material prosperity? Impossible again!

Of course, the black, brown or yellow skin are unmistakable here as all over the world, but is the man of Caucasian make-up satisfied with being merely classed at sight with that race when the question is so open to doubt that, unless I have consulted unreliable authorities, several states have laws specifying the percentage of Caucasian blood necessary for legal classi-

fication with the whites? How can such legislative balm soothe when blue ribbons are awarded pure blood in the lower animals?

In the physical world every action is followed by a reaction of equal force in the opposite direction, and the actions of individuals, races and nations must bow to this rule. How any man or body of men can believe that the results of the mighty wave of unhallowed race amalgamation set in motion several hundred years ago in this country can now be checked by legislation is beyond the comprehension of any one acquainted with present and past conditions.

Whether the authors of such legislation realize it or not they are powerless to stem this ceaseless process of evolution, which in other instances rears mountains and then grinds them down, carves out valleys, adds to and subtracts from continents and compels races and nations to take their turns in playing the parts of conqueror and conquered, oppressor and oppressed. As you sow, so shall you reap, and every student of the question knows that for many decades the Caucasian ranks have been yearly reinforced by thousands from the colored side, drawn over by opportunity for financial betterment.

Line Hard to Define.

A colored minister of the highest integrity told me that the pastor of the leading white church in a certain northern city was a colored boy playmate of former days.

On which side of the segregating line will you place a prosperous, refined white citizen whose great-grandmother or father was black!

The negro question in the United States is merely a small part of a question which is world wide.

What is happening from Cape Horn to the Rio Grande? What does the race variety seen in Morocco, Algeria, Tunis, Tripoli, etc., suggest to the student of evolution?

I saw a statement several days ago to the effect that the Almighty did not intend that the negro should ever be the equal of the white man.

Surely the man who, in the littleness of his heart and soul, confesses to a belief that the Creator never intended that the most benighted idol-worshiping cannibalistic savages should rise to higher and higher planes of Christian civilization, until in every respect they had attained a state as like unto the Divine image in which they were created as is possible for man to reach, is attempting to read the Divine purpose through the lens of human meanness; is refusing to credit Almighty God with the attributes of all-pitying fatherhood which forms one of the bulwarks of the Christian religion. Away with such blasphemy! Let such a one inform himself concerning the evolution of races and species before rushing "in where angels fear to tread"; before attempting to analyze the purposes of Him who "moves in a mysterious way His wonders to perform."

If he be really in search of truth, bid him know that there are at least two colored men in this city who were chosen orators of their classes in Harvard University, and now are holding local positions of the very highest importance. Let him realize there is quietly dwelling here a man of color who has served as governor of a great state, and who has had the additional honor conferred upon him of being elected to the United States Senate. Cause him to be informed of the brilliant successes achieved in the worlds of art, trade, professions, science, politics and letters by men and women of color.

Would Have Truths Known.

A very wealthy Caucasian lady of this city, representing the highest type of Christian culture, stated to me that a widespread but erroneous impression prevails concerning the very rich, in that they are almost uniformly supposed to subscribe to the social standard which permits the use by women of tobacco, strong drink, etc.—the "cafe crowd," as she termed them—whereas, among the wealthy is to be found a proper proportion of those who believe in and follow the ideals of wholesome family life, and that this fact should be made known. In like manner the truth concerning the progress of the peoples included by the commonly used term "negro"—with a small "n"—should be made known, for no just estimate of the worth of a people can be made otherwise.

In concluding let me say that the history of the world down to within a few months proves that "as we sow, so shall we reap," that "the sins of fathers are visited upon their children," that "though the mills of the gods grind slowly, yet they grind exceeding small," and, finally, that "there is a divinity that shapes our ends, rough hew them as we may."

EDWARD M. SYPHAX.

IN HIS WILL, DENTIST REMEMBERS OLD LOVE

Special to The New York Age.

JERSEY CITY, N. J., May 10.—The death of Dr. Thomas T. Wilkerson, a dentist whose offices were at 75 Montgomery street, occurred on May 5 at Avon, N. J. The probation of his will on Tuesday, May 18, brings some interesting developments to light.

Dr. Wilkerson came originally from Northampton County, North Carolina, and was said to have been a colored man, although his practice and associates were among the whites. About fourteen years ago he was engaged to Miss Elizabeth Rector, but the marriage did not take place, and it was thought, by people who knew, that it was because of the race identity of the doctor. The young lady later became Mrs. Peterson and now lives in Jersey City.

In his will Dr. Wilkerson bequeathes one-half of his estate, which is reported to be valued at about $20,000, to his former fiance, and the New Jersey Title and Guarantee Company of New Jersey is named as the executor. A bequest of $500 is made to Henderson Tucker of Henrico, N. C., for a monument over the testator's grave in the family burial plot in Northampton County. All of his books are bequeathed to St. Augustine Institute, a school for Negro children at Raleigh, N. C., conducted by the Episcopal Church.

Nancy W. Edmunds and Henderson Tucker of North Carolina are named among the residuary legatees.

WHITE VIRGINIAN MARRIES COLORED WOMAN IN BOSTON.

Both Mission Workers.

(Boston Post, Jan. 27, 1915.)

The strangest wedding seen in Boston for many years occurred last night at the First Pentecostal church in East Lenox street, when Charles Borum, white, became the husband of Miss Elizabeth Lawson, colored, after the minister, the Rev. George W. Tillman had delivered an oration against mixed marriages to the couple and to his congregation, which was composed of 50 of the colored church workers and of a number of others, while a bass drum and a tambourine furnished the accompaniment to the wedding march, which, on this occasion was, "Let your lamps be ready when the bridegroom comes, hallelujah!"

Borum, who is 25, and who hails from Norfolk, Va., through no fault of his own can niether read nor write, and "made his mark" when he secured the license. He is tall and husky, about 6 feet high, and towers above his dusky bride, who gazes up to her lord and master as one looks at the Custom House tower.

The couple first met in Providence, where they were engaged in mission work. Their friendship continued after coming to Boston, where they attached themselves to the Pentecostal church.

NO WAY TO TELL NEGRO BLOOD.

San Francisco, July 2.—Efforts of the wife of William N. Lytle, a Negro dentist to obtain an annulment of marriage on the ground that scientific blood test proves her to be pure white, have stirred up a warm discussion among physicians and chemists here.

Professor Frederick P. Gay of the University of California, holds that there is no blood test which will determine whether a person has a trace of Ethiopian blood.

"All human blood, regardless of race, responds to the same reactions," declared Dr. Gay. "I proved this by a series of experiments at Harvard. If any man claims he can tell by a blood test the difference between a black man and a white, he is either faking it or he has discovered a process that will make him famous. We have not got far enough along to tell that difference between them yet.

"But we are able to tell the difference between human blood and animal blood. This is done by immunating a rabbit against human blood and then testing the sample with the immunized blood several days later. If the rabbit's blood coagulates the sample it is human blood. This test is frequently used in the criminal courts.

"The only safe manner of telling whites from blacks is by comparing the color under the fingernails. This is the only method known to science."

LEFT $10,000 AND HOME TO YOUTH SHE REARED

Special to The New York Age.

PHILADELPHIA, Pa., March 7.—Ten thousand dollars in cash and a fine residence on West Front street comes to Herman Graham, a South Sixteenth street, as a legacy from Mrs. Louisa Smoot, a wealthy white woman, who died at Milford, Del., on March 7.

Graham is a colored boy who was taken at 6 years of age and reared to manhood by Mrs. Smoot.

Boston Advertiser

February 1915

FRIENDS OF NEGRO PROTEST "JIM CROW" AND MARRIAGE BILLS

The bill prohibiting the inter-marriage of white and colored persons in the District of Columbia is roundly condemned in resolutions adopted at a meeting of the executive committee of the Boston branch of the National Assn. for the Advancement of Colored People. The resolutions also condemn the Clark "Jim Crow" car bill, reported favorably by the district committee of the House.

The resolutions read:

"Whereas, certain reactionary and unthinking elements North and South are at present uniting in a policy most pernicious to both races, we the undersigned, do protest, and call upon all fair minded citizens to protest against these bills.

"The Anti-Intermarriage bill would encourage immorality and illegitimacy and deprive colored girls and women of the legal protection which others have against vicious men.

"All such measures as these two bills would establish the dangerous precedent of legislation discriminating against a class of American citizens, which has never before been tolerated by the national government.

"We consider these attempts to restrict the personal liberty of our citizens insulting to the colored race, degrading to both races, uncalled for by existing conditions, in violation of the spirit of the constitution, a menace to free government, undemocratic and unjust."

The resolution was signed by Francis J. Garrison, president; Horace Bumstead, George G. Bradford, Joseph P. Loud, Maria L. Baldwin, Adelene Moffatt, May Hallowell Loud, Samuel A. Brown and Butler R. Wilson.

The resolutions have been forwarded to Congress.

WANT PUPILS OUSTED FROM WHITE SCHOOL

Special to The New York Age.

HUNTINGTON, W. Va., Sept. 21.—Although the street children of Mr. and Mrs. Russell Terry have attended the same school with white children for the past three years, an effort is being made by H. L. Wright to have them barred and sent to the school for colored children, on the ground that he has proof of Negro blood in their veins.

The board of education, after investigation, declared it was unable to determine that the children had Negro blood in their veins and refused to act. Wright declares he will take the matter to the courts.

The state constitution prohibits mixed schools and a test case instituted by a Negro attorney in the Eastern Panhandle of West Virginia several years ago was dismissed by Judge E. Boyd Faulkner, who said that under the constitution the board of education had no power to do otherwise than to provide separate schools.

Cincinnati, O.

Inquirer

JAN 12 1915

FOUR OHIOANS OPPOSE BILL

Against Marriage of Blacks and Whites of District.

SPECIAL DISPATCH TO THE ENQUIRER.

Washington, January 11.—Four members of the Ohio delegation in Congress to-day voted against a bill prohibiting the marriage of white and negro persons in the District of Columbia. The House passed the bill by a vote of 238 to 60.

The bill provides that all marriage between negroes and white persons shall be null and void after the passage of the act, and that for the purpose of administration quintroons or persons who have one eighth negro blood shall be considered negroes. Penalties are provided for ministers and officers who aid in such prohibited marriages.

Representatives Bulkley, Crosser, Sherwood and Switzer voted against the bill. They were swayed largely by the argument which has been advanced by societies for advancement of the negro, which have asserted that such a law would operate with especial severity upon negro women and their children, whose fathers are white persons.

Those who oppose the measure assert that such a law is unnecessary, as there is no disposition, with few exceptions, for members of either the African or Caucasian races to intermarry. The passage of the law, they assert, will prohibit legitimizing of children born out of wedlock.

PREJUDICE MAKES REGISTER VIOLATE LAW

Special to The New York Age.

HARRISBURG, Pa., Feb. 17.—Although all the requirements of the law were complied with, with the girl's father present in person, the register, H. H. Selzer, refused to issue a license for the marriage of Mary Weinrich, a white girl, to William Hill, a Negro. Lawyers were consulted by the couple, and they tried to secure the license for the couple, but the register obstinately refused to issue it.

The girl's father was indignant, as there was neither moral nor legal impediment to the issuing of the license, which was obtained in a neighboring town.

Amalgamation—1915

TO PREVENT WEDDING OF WHITES AND BLACKS

Constitution-12-14

Washington, January 11.—Representative Clark, of Florida, told the house today that his bill to prohibit the intermarriage of whites and negroes in the District of Columbia was in the interest of both races and that if the negro has a part in the universe he should have it as a member of a distinctive race "and not as a mongrel."

"So far as the white race is concerned," said Mr. Clark, "the future of the world is dependent on the preservation his freedom has made great progress and no man and no set of men are more glad of it than I and those from the section I represent. These races at the capital of the country ought to work out their own futures under the laws of the country as best they can."

Representative Madden, of Illinois, opposed the bill on the ground that it would encourage immorality.

"I am opposed to such marriages," he said. "The negroes are opposed to such marriages, but I am opposed to legislation making such marriages a crime. If a white man and a black woman want to marry it should be a matter for them to decide."

Republican Leader Mann sought to have the bill sent back to committee, but the house refused to do that by 202 to 89.

The house passed the bill, 238 to 60.

Boston, Mass.

SOME RACE QUESTION EXPERIENCES.

To the Editor of The Herald:

Permit me to express my hearty approval of the editorial in your June 2d issue, commending Mr. Grimke's statement of the Negro question in relation to criminality. I passed the last two winters of the 1880 decade in Southern Georgia, and a portion of a later season in the same region. I studied very closely the racial conditions and I became, I believe, well acquainted with the colored people there.

When Russia emancipated its serfs, the government gave them land. We turned the freed Negroes out landless and roofless, and almost garmentless, to scramble for food and a place on is earth to stand upon, among a peo- e infuriated by defeat in war, who ted them and their freedom. Is it ny wonder that a portion of these egroes have sunk into the criminal ass? The wonder is that a majority ave sustained themselves well above hat level, and a large number have isen to moral, mental and industrial minence.

As for the awful sex problem, let me uote a few sayings made to myself. A Quadroon woman, 60 years old, high- y esteemed as a nurse, said: "My mas- er was my father. My mother said e gave her at least 300 lashes."

The northern keeper of a southern otel said to me: "Not one of my col- red servant women dares go home alone n the evening. It is not the Negro hen, it is the white men of whom they re afraid."

LILLIE BUFFUM CHACE WYMAN.

Newton, June 4.

The Mixed Race of Nations.

To the Editor of "The Press."

Sir:—I have just read "An English woman's letter" in regard to a letter written by "W. P." and published in "The Forum" a few days ago and I heartily indorse her reply to this interned foreigner. This war has brought out the average foreigners' views in regard to our country. I have had an opportunity to discuss this country with men of different nationalities and it seems to be a concensus of opinion with them that we are a nation established solely for a dumping ground of the undesirables from the old country. They call us a mixed race simply because people of different nationalities have come here and intermarried.

If "W. P." would study history, and if he is really educated, he would know that neither the German, the English, nor the French, are pure-blooded. A study of ancient history and a review of medieval history would teach him that all Europe is a mixture of races. When Rome conquered the world she intermarried throughout Europe and before Rome, other conquering nations did the same. Our country is more recent but does that make the blood which flows through our veins less pure? Can "W. P." define the blood which gives him life? Can he trace it back one thousand years? If he could, he would never call another man a mixed-breed. We all are.

Europe and Europe's nations are now giving America and the rest of the world a lesson in civilization. They are committing the greatest crime in history but one has to admire the man who fights in the trenches all day and night amid the wounded and the dying. We Americans, be we what we are, look with scorn upon a person who seeks a foreign harbor for safety when his countrymen are giving their last full cup of devotion for the flag and cause they love. It is not necessary to get angry with "W. P." We will just tolerate him for that is more than his own countrymen would do were he to go home now.

Charge Two Whites and Negro With Lynching

Natchez, Miss., April 19.—Forest Dent, white; Eugene Brown, white; Forest Dent, Jr., negro, are wanted at Fayette for the murder of Jim Cully, negro, aged 17.

Cully was hanged Wednesday night in Dent's hog lot and buried.

Officers received an anonymous letter telling where the body was to be found and a coroner's jury brought out the facts.

Cully was killed for intimacy with Forest Dent's mullato daughters, it is alleged.

All three escaped immediately after the killing, and are being hunted.

LECTURES ON NEGRO.

Dr. Shannon Discusses Black Race as a Social Problem.

University, Miss., April 8.—Dr. A. G. Shannon, of the Agricultural and Mechanical College, lectured here this week at the meeting of the Y. M. C. A. The subject of his lecture was "The Negro as a Social Problem." The speaker contrasted the negro of yesterday, his customs and wants, with the present day mulatto. He said that it was the latter that made the negro problem such a complicated one; that the mulatto was more criminal than the full-blooded African. According to Dr. Shannon, the mulatto is more intelligent than the typical negro and nearly nine per centum of the skill and progress of the negro race was acquired by the mulatto.

Dr. Shannon's lecture was one of a series that are being delivered at the university on the negro problem.

Dr. A. M. Muckenfuss returned this week from New Orleans, where he attended the National Chemistry Association. Dr. Muckenfuss pronounced the meeting the largest both in point of attendance and in the constructive work the association has held.

OCTOROON CLAIMS SHARE IN HALF MILLION ESTATE

MINNEAPOLIS, Minn., June 10.—Sylvester Woods, an octoroon, secretary of the Colored Men's Social Club of Minneapolis, engaged attorneys to lay claim to a share in the $500,000 estate of John McCollam, a stock broker of Milan, Mo.

Woods declares that John Burns, a railway conductor, recently informed him that two years ago on his deathbed McCollam informed two negro "mammies" that he was the father of Sylvester Woods, whose mother died several years ago in that city.

Woods gave what proof he has of his birth to T. G. Flynn, an attorney, who left for Milan to investigate Woods's claim to McCollam's estate.

UNION

SUN

JAN 13 1915

Congress has prohibited the intermarriage of whites and blacks in the District of Columbia and the Buffalo Express is prompted to state that while opposed to such intermarriages there is no scientific argument against it. On the contrary, authorities, including men of the medical world, can quote science in the most conclusive manner to warn society against the dangerous custom. It is a scientific fact that the dangerous, criminal colored element in this country is that having touches of white

ester and the contemplated new road

GERMAN SEES NEGRO PERIL

Authority Says That Problem is Most Serious That America Faces

Berlin, by way of Rotterdam, July 22.—Despite the war, German scientists are continuing their researches. In an address before the Anthropological Society, Professor Felix Von Luschan, who recently visited the United States, spoke on the subject, "The Negro Mongrel Race in North America." He thinks that the most important problem confronting the American Union is this danger, apparently unrecognized.

Professor Von Luschan while in the United States examined hundreds of families. According to the Mendel law, the infinitesimal negro traits are a hereditary sword of Democles hanging over such families. The negro race has increased ten millions since 1790.

Portland Oregonian

JAN 14 1915

COLORED PEOPLE PROTEST

Oregon Senators Asked to Oppose Anti-Intermarriage Bill.

The Portland branch of the National Association for the Advancement of Colored People sent a telegram to each of Oregon's United States Senators yesterday. The telegram was as follows:

"Dear Sir: As the anti-intermarriage bill puts a premium on prostitution and takes all protection from the colored man's family, the Portland branch of the National Association for the Advancement of Colored People requests you to use your influence as an intelligent, civilized, Christian gentleman and vote against the same.

"J. A. Merriman, president; E. D. Cannady, chairman of executive committee; Beatrice Morrow-Cannady, secretary.

Herald

JAN 12 1915

Stop Whites and Negroes Marrying.

Washington, Jan. 12.—By a vote of 228 to 60, the house passed a bill prohibiting the intermarriage of white persons and negroes in the District of Columbia. The bill is drastic in its provisions, imposing both fine and imprisonment upon any white or negro who violates the law and inflicting like pnishment on any minister or magistrate who performs such a ceremony.

Bellot

Lowell Worth, Kans. TIMES

July 1915

JUN 3 - 1915

IS SHE A NEGRESS? COURT NOT SAY

Alma Boone Little.

Mrs. Alma Boone Little, whose husband, a druggist of Detroit, Mich. filed suit for divorce on the ground that she is of colored parentage, instead of white, has consented to give her husband a decree on the ground of extreme cruelty, according to advices from that city. She consented only with the understanding that the question of her race is not to enter into the court proceedings.

Anti-inter-racial marriage bills are on the increase, but all such measures must fail because nature is greater than law, and inter-race unions are of nature, not of mere state. A leading ethnologist has declared that people living a thousand years hence will see only a trace of color in the American people. If a little over two centuries has produced thousands of mulattoes, a host of quadroons, and a great number of octroons what will a decade or centuries do? We raise the question for our readers to answer.

Amalgamation said to be decreasing.

Brooks Agrarian Revolution in Georgia 1825—1912 pp. 100—101

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 3

As I am very much interested in this question I would appreciate it if you will let me know in just which Tuskegee publication this data was published.

Sincerely yours.

T. J. Stevens.

January 17, 1910.

6355 Woodlawn Avenue,
Chicago, Illinois.

Head Librarian Tuskegee Institute
Dear Sir:

Will you be good enough & tell me where I can find the following information? I heard a lecturer state that at Tuskegee Institute it had been found that, by education, the closing of the sutures of the negro's skull could be delayed until the twenty-first year.

419 W. 117th Street
New York City
18.1.15

Principal
Booker T. Washington
Tuskegee

Dear Sir,

I am very much obliged to you for your kind letter from Jan. 12. I hope indeed, that I shall be able to stop by Tuskegee on my way to or from New Orleans. I shall let you know, as soon as I know myself. In this moment I do not know, if we (Mrs. von Luschan is with me) shall first go to St. Louis or first to New Orleans.

I am very thankful also to you, for having drawn my attention to the "Negro Year Book for 1914 a 1915". This is a wonderful source of instruction for me

and I am very glad, to have it.

As far as I see till now, you did not mention in this book the name of the french General Dodds. As far as I know, he is a halfcast or perhaps quarteroon, born as one of the french Colonies in West Africa. He was the only french General, that was able to conquer Dahome' and to get master of King Behanzin; all the other french Generals had failed entirely!

I am here without my notes and without my library etc. But I am writing at once to Prof. Du Bois; perhaps he has biographical notes and a Photograph of General Dodds. I think they should be published in the Year Book and in Du Bois' "Crisis". I do not know, what has become of Dodds now; he was very popular in France about 10 years ago. Some of my french students told one then, that it was good, Dodds was a colloured man; if not, there would be a danger of him getting a second Boulanger and candidate for the throne of France.

Very truly yours

Prof. v. Luschan

January 21, 1915.

Mr. K. S. Stevens,

6358 Woodlawn Avenue,

Chicago, Ill.

Dear Sir:

Your letter of January 14th to the head of the Library at Tuskegee Institute has been referred to me for reply. I have noted with interest your inquiry concerning the closing of the sutures of the skull of Negroes. There has never been any investigation made at Tuskegee Institute of this sort. So far as I have been able to ascertain, I understand that the best thought on the subject of the closing of sutures is that it is not so much a question of race as of nutrition. If you will consult Professor W. I. Thomas of the University of Chicago he will give you more details concerning this.

Very truly yours,

emc

Editor Negro Year Book.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 3

February 5, 1915.

Mr. B. T. Smith,
King College,
Bristol, Tenn.

Dear Sir:

Your letter of January 27th asking for information regarding the criminality of persons of mixed blood, and also whether there are any Negro preachers of mixed blood received. There are thousands of colored ministers of mixed blood. I believe you can find an answer to at least a part of your question right in Bristol. I suggest that you consult Robert E. Clay, an intelligent colored man, who is proprietor of a barber shop in your city. He will be able to give you information along the line you are inquiring about. I also suggest that you do a little research work, visit the colored churches, and see whether the ministers are of mixed or of unmixed blood.

I have never been especially interested in the question of amalgamation and for this reason have not studied the question of whether colored persons of pure blood, or mixed blood are more criminally inclined. Practically all of the literature upon this subject is found in the Negro Year Book. Thinking that perhaps you might care to go more deeply into the subject, I am asking the publishers to send you a copy and call to your attention the literature on Negro crime, page 412 of this publication; on the Race Problem, pages 415-417. See also references on pages/399-403.

Very truly yours,

emc

Principal.

DIVISION OF BEHAVIORAL SCIENCE RESEARCH REEL 7

DET FORENEDE DAMPSKIBS-SELSKAB
AKTIESELSKAB
SCANDINAVIAN-AMERICAN-LINE

S/S Oskar II

May 2. 1915

Dear Mr. Monroe N. Work,

Best thanks for your kind letter of April 13 th. I did just get it when we were going on the Steamer, to sail for home. So I can only post this letter when we arrive in Kopenhagen and you will receive it rather late.

I am sending you at once by Boolpost a small paper, reprinted in New York, first published in London 1911 on Racial ~~Dev~~ Problems. I am sure, you have the complete volume in your Library (Spiller, Interracial problems London, Universal Races Congress), but I think you might perhaps like to have also this reprint.

A second copy, I am sending, is for Mr. Chermak, the artist and photographer, whom I had the pleasure to meet in Tuskegee. I hope he is still there. If not, you are perhaps kind enough, to send it to him, if you know his address, or give the copy to somebody else, you think might like to have it.

I would be immensely interested to get as many photographs of coloured people as I could get, with a note to each single portrait, if the person is pure african, or mulatto, or quadroon or octoroon etc. I do want ~~much~~ such photographs for my scientific studies, therefore they should not be "artistic", but they should show the type of the face. I would be very thankful to you and also to

Mr. Chermak, if you would help me to get such photos.

I think, I wrote once to Mr. B. T. Washington, that the french General Dodds, the only french Officer, who was able to conquer Dahomey, was a coloured man. I think, it would be good, to state this in the „Negro Year-Book". Please let me know, if you have a Photograph of General Dodds. In case, you should not have one but would like to publish one, I would try to find one in a french illustrated papers from the time of the war in Dahomey.

I was sorry, to hear, that Capt. Ammons had an accident. I hope, he has entirely recovered. Please give him my best compliments.

Very truly yours

F. v. Luschan

Address:
Berlin SW 11
Königgrätzerstr. 120.
Germany.